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THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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FEBRUARY
1912

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SHERMAN, FRENCH & COMPANY,
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The Unitarian Advance

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PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

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The Unitarian Advance

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WHAT does intellectual honesty involve? Are the ethics of accurate statement worth bothering about, anyway, and should the people of religion in particular have scruples about saying things which they do not mean? More and more it is becoming plain that a vital differentiation of Unitarians from other "Christian liberals" involves just this issue. "After all the phrase does not matter very much," we are frequently told, "so long as the right thing is meant." Meant by whom? By the man who speaks, or the man who hears? Meant one way by him who speaks, who rather expects that many who hear will understand another thing? A good deal of the safety (and perdition) of much that passes for "liberal orthodoxy" inheres in a certain "double standard" for language. One thing which keeps the Unitarian body small is its sensitiveness about truth-speaking. But there are some advantages about being small.

WE do not mean to imply that the use of the "double standard" in theological statements is always a matter of conscious obliquity. Very often it is singularly unconscious and strikingly *naive*. For instance we heard not long since a man of genuine liberality and one whom we highly respect assert of the opening clause of the program of social service of a certain "interdenominational" body, that it had no dogma about it whatever. "You fellows are the narrow dogmatists" he declared "when you attempt to read dogma into it. The man who penned that clause had an absolutely untheological intent; the statement essentially means something to which every Unitarian, and for that matter, every liberal Jew could readily assent." And our liberal friend really believed this. But that statement read:—

"The churches (of the body designated) accept without reservation and assert without apology the supreme authority of Jesus Christ."

Had any body proposed in the assembly in which that formula was adopted that the word "God" be substituted for "Jesus Christ" would the change have been assented to? Or is it only in Unitarian circles that a habit of sensitive accuracy in statement of conviction has been developed, so that men shall feel the responsibility of saying what they mean in ways that will insure the reasonable probability that the people who repeat the words will mean by them what was meant when the words were formulated?

BUT hold: Are we Unitarians, after all, immaculate in this regard? Is there a single hymn-book used in our churches (with the one splendid exception of the *Unity* book) which does not contain hymns to be sung and service-phrases to be repeated, which not a single Unitarian minister would honestly use in the full intent of their language as their writers intended language to be understood? Do we not sometimes sin against the Holy Spirit by the sorry makeshift of "interpretation" to save some dainty bric-a-brac of esthetic treasure in religious "old china," and still imagine that we are "intellectually honest" above all men? We trust that the next denominational Hymn-book and Service-book to be prepared by the American Unitarian Association, in the attempt to be catholic, comprehensive and beautiful, will make no sacrifice of our cardinal principle, or violate the sanctities of our essential gospel for the sake of aesthetics, or a merely sentimental conservatism.

THE New York League has been a very much alive organization from the day of its birth, and never more alive than at the present time. It is celebrating its twenty-fifth anniversary this year, and proposes to make its celebration vital by

accomplishing something effectual in forward movement for the cause of liberal religion in New York city. The exact details of its method of advance have not yet been defined; but we may be sure that they will be energetically urged and prosecuted with an untiring optimism. New York is a very large city in which organized Unitarianism plays a very microscopic part. If any body of workers can change this condition of things the resolute women of the New York League are the people to do it; and everybody else ought to be glad to have a chance to help.

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THE UNITARIAN ADVANCE has no politics. It is no part of our concern in being to discuss the issues which divide political parties; and scrupulously would we refrain from using the slightest shred of our modest influence upon our readers in shaping their choice as to the nation's next Chief Magistrate. The present incumbent happens to be a Unitarian layman of whom we have many reasons to be proud. The man most talked of as a rival aspirant for the Republican nomination, Senator La Follette also, as it happens, is an attendant of the Unitarian church in his home city. A prominent candidate for the Democratic nomination, Gov. Harmon, has been suspected of Unitarianism and was once publicly pronounced to be of our household of faith by a speaker of world-wide reputation. But Gov. Harmon has taken speedy pains to repudiate this perilous form of slander, and flees for refuge to the orthodoxy of his Baptist parents,—where political safety lies. We do not know that any other candidate is under suspicion for our sort of heresy; and of course it is not a matter of the slightest importance. No man of worthy public spirit would for a moment allow his vote to be influenced by the petty prides or prejudices of sectarian fellowship.

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BUT while we have no concern in the issues of party politics or candidates as such, we do find ourselves concerned, as an exponent of religious idealisms, with what seems to us the essentially unethical methods pursued in certain circles to "down" a certain candidate whose chances have loomed large among the rank and file of the party to which he belongs. When Woodrow Wilson was elected Governor of New Jersey, the circumstances of his election caught the imagination of thoughtful men as significant of the triumph of "the scholar in politics," and the emergence of a type of political idealism not too much in evidence in American statescraft. Subsequent acts of Gov. Wilson's have tended to heighten this impression. But all at once have appeared certain oblique and sinister attempts to embarrass his standing as a candidate by the betrayal of strictly personal confidences and the distorting of their significance. First there was the attempted "scandal" of his supposed application for a collegiate pension; then the publication of a confidential letter complicating his relations with Col. Bryan; then the hints of a private letter of Grover Cleveland's which was supposed to discredit the former President of Princeton. Each of these affairs, when closely scrutinized, was found to involve no least disparagement of the personal integrity of Gov. Wilson; each involved a unique lapse of personal confidence on the part of somebody else; and a prominent New York evening newspaper of progressive Republican affiliations—the *Globe*,— calls attention to the fact that the source of all of these oblique attempts at disparagement was to be traced to a group of newspapers very intimate with the interests of Wall Street,—whatever that may signify. We like a scholar in politics, and we rejoice whenever anything like "idealism" invades the walks of practical politics. Whether Gov. Wilson would make a better President than other candidates prominently mentioned it is not our business to discuss. But in the name of civic righteousness we feel that it is our business to protest against this "oblique method" of party campaigning, and to call attention to its peculiar significance against this particular candidate at just this time.

———o———

WE leave now the realm of politics and candidates to discuss a matter very far removed—and lo, we discover

ourselves not very far away. Is there any significance in the fact that the same New York newspapers which have been conspicuously involved in the "oblique methods" of discrediting Gov. Wilson (notably the *Sun*) are precisely the ones most involved in the grossly dishonest attempts to misrepresent the attitude of a certain New York Unitarian clergyman in his utterances touching the McNamara confessions? Through the distorted reports of these newspapers the word has gone all over the country that the minister of the Church of the Messiah is all sorts of a fool and social menace; an apologist for murder and an apostle of lawlessness. Of course all who know the minister in question realized the absurdity of the reports. Mr. Holmes has undoubtedly the courage of his convictions, and his convictions are not of bromide quality. His manner of persuasion is vehement, and we venture not to assert that he is never rash. But a careful perusal of his sermon on "The New Problem of Peace: Capital vs. Labor" which has since been published in pamphlet form reveals it to be an earnest, thoughtful, searching, but, on the whole, a properly well-guarded and restrained statement of views which a large number —we suspect a majority—of his fellow Unitarian ministers share with him in substance. It puts the stress of emphasis where it needs to be laid; and its ringing eloquence is tonic with wholesome challenge for the thoughtfulness of right-minded people of our household of faith. All may not agree with all his positions; that was not to be expected; but we do not believe that anyone reading this sermon can fail to respect the genuineness and courage of the speaker.

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WHY should certain newspapers have attempted, by distorting Mr. Holmes' phrases, suppressing qualifying clauses, and mistating his actual words, to place in a false light this champion of Social Justice in a prominent New York pulpit? Why have they since attempted to bring ridicule on his projected series of sermons on the Ten Commandments? Is it merely the ordinary newspaper avidity for sensationalism? But mark that the papers chiefly engaged are not the notoriously "yellow journals." They are the organs of assertive respectability; they are the journals of "the better class"; they are precisely the newspapers most involved in the subterranean campaign against the former President of Princeton, now Governor of New Jersey and favorite of the "Progressives" among the Presidential candidates. They are the journals pre-eminently identified with the interests of Wall Street.

———o———

NOW we have no least animosity for "Wall Street," nor do we share in the wholesale suspicions prevalent in some circles as to the unique malevolence of the "Money Power." Human nature is about the same thing in Wall Street that it is in the average "Labor Union" or "Socialistic Lodge"; it simply wants its point of view to prevail, and it easily distrusts the views of those who think differently. But we regret very much that there are very-well-meaning men, and respectable and educated and refined men, not devoid of idealism, who cannot yet for the life of them be brought to realize that a man who has eagerly espoused the cause of the workingman, and caught visions of reform in the social order, and is "progressive" in any way that threatens hurt to the established state-of-things,—can be anything else than a demagogue, a dishonest trifler with eternal verities and an enemy of the social order. Whatever can be done to eliminate him from a place of influence in public confidence, must be done,—and done in a way that is conclusive.

But this is not the spirit of progress; it is not the way of the world's really wise leaders. It is not the Unitarian way. Better that our prophets a thousand times make mistakes in the vehemence of their enthusiasm than that any method of influence be used to silence their freedom of utterance or bring upon them the injustice of misrepresentation. The cause of truth is big enough to tolerate many errors on the part of those who seek to serve her. The cause of right is never so petty in its fear of safety as to need to resort to methods of indirection to suppress the views of the "contrary minded."

WE are glad to publish elsewhere a card from the Nominating Committee of the American Unitarian Association, making plain the regulations under which nominations are to be made, and requesting that suggestions for nominations be sent to the Secretary, Mr. Henry S. Sawyer, 147 Milk St., Boston, Mass., *at the earliest possible moment.* This is going at things in the right way, and those who have candidates whom they wish to present for any office have their full chance now to present them to this committee with expectation that they will receive the reasonable consideration of its members. The ministers of Greater New York and the directors of the Unitarian Conference of the Middle States and Canada have already united in a recommendation for director from their section,—the Rev. Edgar S. Wiers, of Montclair, N. J. We know that the committee welcomes all such suggestions from whatsoever source they may come, and are publishing their request in every Unitarian publication.

OUR DENOMINATIONAL IMPRINT.

ALL the printed matter published by our national organizations is marked with the denominational label, our books and tracts bearing conspicuously the name of the American Unitarian Association, our Sunday School literature the name of the Unitarian Sunday School Society. From time to time in the past the suggestion has been made that this denominational imprint should be dropped, and that the two organizations should publish their literature under a common and non-sectarian imprint. The Congregational Publication Society issues its books with the imprint of "The Pilgrim Press," and one suggestion has been that we should establish a "Channing Press." There is little doubt that our literature, especially that of the Sunday School Society, would be much more widely circulated if this could be done. It is superior to almost everything of its type now on the market, and there are many ministers who would gladly use it were they not afraid to introduce into their churches literature having the Unitarian name. This is true to a less degree of the American Unitarian Association's books and tracts.

The policy, however, of the Sunday School Society's board of directors, and of the Association's publication committee has been to insist that nothing shall be issued without the Unitarian name conspicuously printed thereon, believing that a smaller circulation of material for which we get full credit is better than a larger circulation from an unrecognized source. This is practically as much as to say that we care more to advance the prestige of our name than to promulgate our ideals, —surely not the noblest or most liberal stand. Has not the time come to ask again for a reconsideration of this policy? Opportunities for circulating literature have never been better, but are we making the most of them? Surely it is a mistake for us not to present our ideals in such a fashion as to secure for them the most widespread and sympathetic hearing. Since our denominational imprint undeniably shuts many doors against us it is not only the part of wisdom but the highest loyalty to our ideals to change that imprint to one which will not prove offensive.

Nor is this the only point which invites consideration, though it applies particularly to our books and to our Sunday School pamphlets. Our whole system of tract publication might profitably be remodeled. We know a young man, a loyal Unitarian, who keeps the Association's tracts in his room at the university to hand to his friends. But he habitually tears off the covers before he gives them to his fellow-students. It is not only because of the offensive denominational imprint, though that accounts in part for his action. The authorship of most of them is conspicuously ascribed to the "Rev." So-and-So, and he says that the average young man will drop like an oven-hot potato anything by a minister. It would be a simple matter, and good tactics, to drop from the tracts a title which is no longer a recommendation to the people whom we need most to reach. Indeed we know some of our ministers who make a practice of quietly running

the blue pencil through the "Rev." before their names whenever they get a chance. Furthermore the pamphlets, with their white covers, are too obviously "religious tracts," printed in the traditional style of such lugubrious documents. The normal youth is too scornful of the breed to inquire whether Unitarian tracts may not be better worth while than others which have been forced upon his reluctant attention. We have made a start in the right direction by printing the series of "Memorable Sermons" in colored covers, while the pamphlets issued by the Department of Social Service offer a still more admirable model. Is there any reason, other than that of expense, why all our tracts should not be presented in equally acceptable form? If not then it were a wise policy either to spend a little more money on them, or to print fewer new tracts each year, securing a wider appeal for those that we do issue.

This is a matter of real importance, especially to Post Office Mission Workers, and to others who believe in the missionary side of our work. We are proud of our publications, and we want to see them spread as widely as possible. Among ourselves the Unitarian label is perhaps a help, but there is no doubt that in missionary work at large,—the purpose for which our tracts are primarily designed,—it is a hindrance. Our own constituency would soon become as proud of the imprint "Channing Press," and we should not prejudice strangers against what we offer. It is good business to put one's wares upon the market in the most attractive fashion. We invite the Sunday School board, and the publication committee, to study this matter with the attention that a great business house would give to planning a vigorous advertising campaign.

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Mr. Leif Huseby of the Meadville Theological School has accepted the unanimous call of the church in Elizabeth, N. J., to be its pastor, his ministry to begin in February.

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Rev. John Haynes Holmes' sermon on "The New Problem of Peace: Capital vs. Labor" has been published in pamphlet form and can be obtained at the N. Y. Headquarters. Price ten cents.

THE MORALS OF "CHRISTIAN" DIPLOMACY.

THE past year has witnessed an appalling recrudescence of barbarism on the part of the governments of Christian Europe. One nation after another has resorted to the methods of the blackguard and the bully; methods which, in their cynical disregard of morality, are not only a disgrace to modern Christendom, but have given a distinct set-back to the peace movement. First Germany sent the "Panther" to Agadir, not that she had any just claim to a piece of Morocco, but because she saw a good chance to force France to disgorge part of the north African empire which the latter country is trying to swallow. And Germany was so far successful as to compel France to buy her off by giving her, by way of "compensation," a great area of the tropical African jungle, the inhabitants of which have had no choice as to which robber nation should exploit them. So far as the morals of the transaction are concerned they are simply those of one bully who compels another to share the spoils which he has taken from some victim of his strength and guile.

Then Italy, observing these two neighbors thus fully occupied, with Spain an interested spectator, saw that the present moment offered the long-awaited opportunity to despoil Turkey. Had not Austria the year before successfully seized Bosnia and Herzogovnia while Turkey was in the throes of revolution? So Italy, using the flimsiest excuses to cover the real reason,—her greed,—pounced down upon Tripoli. It is the old story of Naboth's vineyard. And, as Ahab's crime of long ago brought its bloody punishment, so Italy's sons are already reaping in blood and torment the fruit of their country's unjust act. Turkey, indeed, has been unable to fight, and her pleas for justice addressed to the courts of Christendom have fallen upon deaf ears, but Tripoli has been like the wicked brute of the French anecdote who, when attacked, dared to defend himself. The newspapers have been filled first with horrid stories of Italian atrocities in Tripoli—just the kind of thing which,

when perpetrated by Turkey roused the ire of the Christian world against her;—then with harrowing tales of tortures inflicted by the Arabs upon Italian prisoners. Italy seems to have forgotten that such things were to be expected, that they are the inevitable accompaniment of warfare when conducted by barbarous peoples. And, alas, when a "civilized" power goes into such a war, in the spirit of a freebooter, it is often goaded to the adoption of almost equally revolting barbarities. The net result of Italy's Tripolitan escapade promises to be a heavy outlay of life and money, with assets of very doubtful value to show for it,—an oasis along the north African coast, dearly purchased, and with difficulty held. There will be the moral cost, besides. The noble idealism which has marked the present kingdom of Italy has received a tragic wound, for the loss of national self-respect is an inevitable consequence of embarking upon a career of piracy. The ethical standards of the nation will not soon recover from the injury received from the injustice of this war, and from the barbarous type of warfare to which the Italian soldiery has sunk. Finally, there will be the bitter heritage of suspicion, fear and hatred for generations, not only in Tripoli, but spreading out from that spot all through the Moslem world.

A still more recent development is Russia's brutal and cynical attack upon Persia. And England, to her shame, stands by, uneasy but consenting, for Russia is the friend of a friend of hers. Besides, England has been promised a share of the spoil. When the Persian Lamb has been skinned alive the Bear will devour the forequarters and the Lion the hindquarters. Few episodes in recent diplomacy have been more disheartening than the willingness of Sir Edward Grey and the Liberal government of England to lend themselves to this wicked enterprise. Only four years ago England and Russia made an agreement with Persia the purpose of which was stated as follows:—

"The object of the two Powers (Russia and England) in making this agreement is not in any way to attack, but rather to assure forever the independence of Persia. Not only do they not wish to have at hand any excuse for intervention, but their object in these friendly negotiations is not to allow one another to intervene on the pretext of safeguarding their interests."

Since the agreement was signed patriotic Persians have been making earnest and devoted efforts to establish a strong, modern and upright form of government. But that is precisely what Russia and England want least to see in Persia, and Russia has been using the most unscrupulous and diabolic measures to defeat the national reform movement. The English "Nation," in its issue of November 18th, gives an admirable *resume* of the tricks to which Russia has resorted,—those of the bully and the coward. She has supported the dethroned Shah in his attempt to regain his crown; she has continually interfered in the internal affairs of Persia, practically forbidding the government to punish its own citizens for any crime whatever if they were friendly to Russia; finally she has enforced her demand for the dismissal of Mr. Shuster, the American financial expert, who was trying faithfully and honestly to reorganize the finances of the kingdom. Persia's reluctant acquiescence to this demand came only when a Russian force had invaded her territory. But the Czar,—the titular head of one of the greatest branches of the Christian church—saw fit to punish Persia for not yielding more promptly, by ordering his troops to burn and ravage Resht, Tabriz and Enzali where brutal massacres have taken place since Persia's abject compliance with the conqueror's commands. Russia's conduct is just what it always has been when pushing a weaker nation to the wall; brutal, lying, treacherous, without the faintest gleam of moral justification. England has become "perfidious Albion" once more, for she is a consenting partner in this iniquitous business. At best she is like Saul who stands by and holds the clothes of those who stone Stephen to death. Furthermore her complicity in Russia's crime promises to put her in a much more disadvantageous position in the east than she has hitherto occupied, so

that Sir Edward Grey has been guilty not only of a crime, but of a blunder as well. The British government has not been involved in a more shameful undertaking since it forced the opium trade upon China at the cannon's mouth.

Finally, it is difficult to overestimate the evil results of these events as regards the relations between the Moslem and the Christian world. Each of these episodes represents the unjustifiable aggression of a Christian nation upon a Moslem nation. The Italians complain bitterly that the Arabs at Tripoli concentrated their fire on the Red Cross hospital corps. But there is no cause for surprise at that. They have never pledged themselves to observe the rules of "civilized" warfare, and, indeed, it may be doubted whether they know the significance of the Red Cross. Rather to them it is the bloody sign of unscrupulous and vicious nations who lose no chance to gain at their expense; of a warlike religion bitterly antagonistic to their own faith. Why should the cross stand for anything else in the eyes of the Moslem world? Here is a situation the lamentable results of which may seriously affect the whole world. Lord Curzon, lately viceroy of India, who is well acquainted with Persian affairs, has come out with a vigorous speech deploring England's attitude in Persia, pointing out the fact that the British crown has millions of Mohametan subjects,—some authorities say more Mohametans than Christians,—and lamenting the arousing of the crescent in antagonism to the cross. It is significant that the Manchester "Guardian" printed his address in full, while the London "Times" suppressed it, save for the most casual notice, though it had space to attack Mr. Shuster with that most unchivalric weapon, ridicule.

The year 1911 in modern Europe provides plenty of thought for reflection. Is the diplomacy of Christendom "Cristian" in anything but name? Are the Christian governments still guided solely by lust, greed, and a cynical disregard for righteousness? What has the Christian church to say to such diplomatic methods? The Pope falls on his knees and prays for Italy, because, forsooth, her conquest of Tripoli will mean an extension of Christianity! But what of the pulpit in free England? The prophet of national righteousness seldom has so heavy a burden from the Lord laid upon him.

H. W. F.

———o———

THE EDWARD EVERETT HALE MEMORIAL STATUE.

Plans are being completed to erect a National Memorial to Edward Everett Hale in Boston which was his birthplace and his home.

The Memorial is to be a portrait statue in bronze with appropriate pedestal, approaches and surroundings.

The artist is Mr. Bela L. Pratt of Boston whose work is familiar in connection with the embellishment of Memorial Hall at Harvard, of the State House and of the Public Library in Boston, of the National Cemetery at Andersonville and of the Congressional Library. The small clay model having met the entire satisfaction of Dr. Hale's family, Mr. Pratt is now reproducing it in heroic size.

The statue represents Dr. Hale as he appeared in daily life on the strets of Washington and of Boston and though the inscription records his various paths of usefulness the statue is deliberately intended to commemorate him as a typical citizen and patriot.

Dr. Hale's public life began as a tutor in the Boston Latin School. It ended as Chaplain of the United States Senate. A clergyman by profession, the energy of this human dynamo, as Dr. Holmes styled him, could not be confined to the clerical calling.

He was at various times a school teacher, a clergyman, an editor, a historical writer, a journalist, a story teller, and in each capacity has left an enduring mark on American life.

Few men have had greater or better influence upon the young. The associations of young people for uplift and clean living founed by him were bounded by no creed.

Few men have loved their native land more ardently. The apostrophe to fatherland and flag in The Man Without A Country will live by the side of the last words of Dr. Hale's kinsman, Nathan Hale, "I only regret I have but one life to lose for my country."

President Taft heads the list of subscribers which, it is hoped, will be as National in its scope as Dr. Hale was National in his service and usefulness. Subscriptions of large or even of the smallest sums are requested from everybody including the children whom he loved so well.

Messrs. Kidder, Peabody & Co., of Boston, have kindly consented to act as treasurers of the fund and will forward a certificate of subscription to each contributor.

Will you not LEND A HAND?

CURTIS GUILD, JR., Chairman
FRANCIS H. ROWLEY, Secretary
For the Committee.

Alfred Tennyson and Charles Dickens

UP in that sea-board county of northern England whose level beauty of scenery has been described as "beauty as of a sea, of boundless expanse and freedom," was born in the summer of 1809 a man-child of gentle parents who must have been as the gentlest and most refined and intelligent of the men and women who stand forth in "The Princess" or "The Idylls of the King." And life smiled serenely, lovingly, even daintily, upon this baby-boy; and he grew up in placid grace to become a Poet.

Two years later, in the dingy, dirty, busy sea-port town of Portsmouth, at the extreme south of England, to a father who was very like Macawber, and to a mother who was more than a suggestion of Mrs. Nickleby, was born another man-child, burly, boistrous and big, upon whom life at first did not smile at all; one of those luckless youngsters who was destined not so much to grow up as to tumble up to vigorous manhood. So bitter were the hardships of his boyhood, indeed, that the memory of them in later years brought tears to his eyes, and he dreaded to pass through the streets his boyish feet had frequented because of the piteous recollections they called back. But for this lad harsh experience proved a royal school-master, and he in time grew up to be a great Novelist.

In 1830 many pretty maidens in school or out grew sentimental, many unfledged sophomores waxed fervid, many heartless critics became wittily sarcastic over the dainty, over-pretty verses of the Poet's first volume; and he laid his pen aside and waited ten years before appearing again in public print. In 1836 all the world was holding its sides with unrestrainable laughter over "The Pickwick Papers," the first extended publication of the Novelist; and he rushed on from that unsurpassed success to production most rapid, most versatile, most panoramic, which fairly flooded the reading public with a new literature of startling audacity

In 1850 the world felt its heart pulsing with a deeper and more earnest throb of religious sympathy in sorrow than it had felt for many years, as it read the Poet's master-work, "In Memoriam," and recognized that here were not merely pretty verses and daintily turned figures of speech, but the high thought and feeling of a large and largely gifted soul. In that same year everybody realized as he turned the pages of each new monthly installment of "David Copperfield," the master-work of Dickens, that there was a largeness and a deepness and a seriousness about this popular novelist which transcended the most humorous of "Pickwick's" pages, the most dramatic of Oliver Twist's adventures, the most pathetic of the scenes in "Nicholas Nickleby"; and the Novelist's real position in permanent literature was fixed. After that it was the simple story of unflagging popularity, increasing prosperity, and accumulation of honors and emoluments, of widening sympathy and love from two worlds of English-speaking people, in the case of both men. Dickens died in 1869, in the hey-day of his glory; and we are sure that he would have added little to his best life-work had he lived longer. Tennyson lived on till 1893; but had he died when Dickens died, his place in literature would hardly be different from what it is today. The poems of his which nearly all of us read oftenest and know best were written before that time.

These are the two men whose geniuses most universally appealed to the popular imagination of the last half of the nineteenth century, and who most potently shaped the popular mind for the coming of the twentieth century, and for that reason they are brought together for discussion in this paper. Strangely ill-fitted yoke-fellows, it may at first seem, for at every point their geniuses seem to stand in violent contrast. The one marked by a dainty, scrupulously refined and delicate style, seeking everywhere with painstaking fastidiousness only for what is beautiful in phrase and figure and thought;—the other rollicking, reckless, audacious even to vulgarity at times in his ultra-democracy of taste, in every thing strong, in nothing dainty, in every-

thing passionful, in nothing subtle,—these two are at any rate perfect foils for each other; even more than that, good correctives of each other's faults. And when we remember that it was in the heart of the same reading public, the same England, the same America, that each won his marvelous popularity, the one the best-read Poet of his time, and the other the best read Novelist,—I am sure that it may be peculiarly suggestive and healthful to study them so closely side by side, sure that in the two together, better than in the study of either alone, we can find out something of the measure of the time-spirit of modern progress under whose spell we live.

Those who know of Tennyson simply as the exquisite writer of "Come out into the garden, Maud," "You must wake and call me early," "I chatter, chatter all the day," and similar bits of dainty sentiment, and always speak of him, therefore, with disdaining noses high in the air when one hints of his greatness of genius, are of course in hopeless ignorance about his real work from which it may be hard to extricate them. To those who know "Come into the garden, Maud" as it is projected upon the stern, passionately profound tragedy of the baffling poem of which it is a part, who love "The Two Voices" better than they do "The Brook," and read "In Memoriam" not simply as a string of pretty tear-pearls of grief, but as a consistently developing symphony of deep human heart experience,—who can admire "The Idylls of the King" not most because of the exquisiteness of the story telling, but because of their splendid atmosphere of heroic trueness and generous ideal of English manhood and womanhood,—to these alone is Tennyson really known in the full significance of his genius. Tennyson was feeling, all the more sensitively and keenly because of the innate delicacy of his nature, all the different pulses of progress and change which made his time different from other times. The spirit of new religious awakening touched him, and that is what made "In Memoriam" and "The Two Voices" what they are; the spirit of modern democracy touched him, and that is what makes "Maud" and "Locksley Hall" what they are; the spirit of restless social progress touched him, the spirit of new ideals of human duty and responsibility touched him,—yes, even the spirit of a new type of nationality, a younger England falling heir to the older England,—that touched him; and from many poems and in many turns of significant phrase the Voice speaks out that former things are passing away. Tennyson indeed gives peculiar accent to the restlessness of modern life. I like to turn back to that restless soul of the generation preceding, who in so many ways reminds me, if only in his very contrasts, of Tennyson,—I mean the poet Shelley. We cannot of course comprehend Shelley unless we realize that his was only the broken beginning of a career. Had Tennyson died as young as Shelley we would hardly give him a page in our Histories of English Literature. Shelley was a man passionately in revolt against the conservatisms of the past; he was the avowed prophet of new ideas, of that which was to be; he was radical of radicals and democrats of democrats, reckless champion of human progress; and his cry was full of courage, full of passion, vivid with heart-deep earnestness. He died only twelve years before Tennyson was born, but when we turn his pages now, he is as an ancient to us; with all his passionate protest against the conservatism of the past we discover that we have outgrown him, and Tennyson, in his placid, unrevolutionary way, sings out the prophesy of greater revolution, becomes Voice of a more real "moderness" than Shelley dreamed of. The difference was in the time; the one had to storm, the other had simply to sing; the one sprang forward to lead a revolt; the other sounded bugle-calls of advance to accompany a progress.

I suppose Tennyson represents the spirit of our modern progress more precisely in its processes of culture and intellectuality. He is best understood by those who have felt the influence of Darwin and Spencer, of Martineau and Stanley. He is best interpreted by those who have not lived far removed from the atmosphere of commercial London or its American or European counterparts, who have even sat to hear reform debates in

Parliaments or Congresses, who have watched America become a greater England and India a farther extended coastline of Great Britain. Not the details of these things,—rather the impalpable spirit of these things permeate his poetry. Not so much that he deals with the story of men and women as they are busying themselves about such things; he does not; but rather that he is always dealing with a type of manhood and womanhood with a quality of sentiment and impulse with a tone of soul-problem and heart-interest brought into being solely by these things, and that he always interprets such manhood and womanhood, such sentiment and ideal and problem, positively and persistently in accordance with the modern spirit. In other words we may safely say that Tennyson holds his pre-eminence in literature because he has given voice to that in his own generation which makes it different from other generations, and this to a greater degree than any other poet of his time,—even Browning, though Browning touched nobler chords often, and sang to a robuster measure of greatness than the author of Locksley Hall and "In Memoriam."

So much for Tennyson. And what of Charles Dickens? Why, Dickens, represents the impulse of modern progress on its sentimental side, and at a single point. He is the apostle of social democracy. "Dickens never succeeded in painting a gentleman" the critics say; and in the sense in whch they mean it they are undoubtedly correct. I am not at all sure that he had it in him to "paint a gentleman." I am sure that he never tried very hard. Dickens was not so much interested in "gentlemen and ladies" as he was in men and women;—he was tremendously interested in them. He was interested in them as they lived in almshouses, and prisons, and in water-side shanties and in dingy back-parlors. He was interested in them as they roosted on high-legged stools to scribble in ledgers, or polished up boots in tavern court-yards, or tippled brandy-and-water in back garrets, or trimmed bonnets in rear shops,—or fished dead men out of secret waters, or beheaded criminals with an axe at London Tower. He was interested in men and women of this sort and of every sort, and he made a million Englishmen and as many Americans interested in them too, and taught us all that hearts beat in the lowly born, and brains think for the misery-crushed, and love and sympathy and virtue and heroic loyalty are there where surroundings are humble as they are where conditions are nice and refined,—and the lesson was a good one. "A man is a man, and a child is a man in the making, whatever the conditions of life" was his gospel, and the restless impetuosity of his message, though he laughs a good deal over it in boisterous buffoonery and mixes it up with any amount of tawdry melodrama and almost maudlin pathos,—the burden of the message is earnest, vigorous, incisive, true.

It is a great mistake to fancy that Dickens is a realist. He is anything but that. When he tried to be that he wretchedly failed. Doubtless Micawber may leave a much more vivid and lifelike impression upon many minds than George Eliot's Silas Marner, for instance; but the latter is an infinitely better piece of realism. Such a child as Little Nell never lived and never will; such a villain as Ralph Nickleby is a melodramatic impossibility; such a philanthropist as Mr. Boffin is an unheard of freak. Dickens's characters are all embodiment of ideals, not reproductions of real beings. Pecksniff is the embodiment of the vice of hypocrisy; Mark Tapley is personified Good Nature; Mrs. Grummage is incarnate Melancholy viewed from the standpoint of humor, etc., etc. It is a part of Dickens' surpassing genius that he makes these personifications live,—live heartily, vigorously, with real blood in their veins and real back-bones for spinal columns; he creates out of them veritable men and women, and they remain to us, after we have met them on his pages as vividly and as warmly acquaintances of ours as though we had met them in our common walks of life. But this does not alter the fact that Dickens always creates his characters to embody concrete and usually very simple ideas, and that he is in no sense a realist at all.

But perhaps this makes it easier for him to hold the deep sympathies of men.

He uses a large brush; he works on the impressionist's plan. We never mistake his meaning; and his meaning is:—Humanity, whether it lives in mansions or skulks among the wharfs, humanity, whether it softly lisps in the accents of my lady's parlor or carouses in the noisy patois of a London cabby, humanity is at heart the same passionate thing, and must be treated as such. And the realization of this,—not as an abstraction of theology or sociology, but as thorough-going method of politics, of education, of social intercourse, and of philanthropic reform, is an element in the modern spirit of progress which cannot be over-estimated. Dickens did a good deal to reform boys' boarding schools by his description of the Squeers "establishment"; he did something to hasten the abolition of the Debtors' Prisons through the writing of "Pickwick" and "Little Dorrett;" he did a little though not as much as he expected, to soften the hardships of working-people through "Hard Times;" but these aids to modern advancement are but trifling incidents to the much larger work that he did in becoming Voice unmistakably clear of that spirit of assertive, restless democracy which underlies our modern thinking and feeling.

And he did this by writing of lowly life not with condescension but with unstinted fellow-feeling of sympathy and comradeship. Scott sometimes describes lowly life, Thackeray touches it often; the latter at any rate was intellectually as much a democrat as Dickens. But he was not such a democrat as Dickens in sympathy and feeling. Both of these other men deal with lowly life as something apart from their own experience and that of their chosen readers. Dickens gets right down, with whole-souled fellowship into the lowly life he describes. He is actually there, with big heart and honest fellow-feeling, in Mr. Peggotty's cabin, in Oliver's almshouse home; in Swiveller's garret; he is standing out there with poor Joe on the dark, cold street,—he is gliding in the same boat with the wretched daughter of the body finder in "Our Mutual Friend," as she shivers in the ghastly fogs; he is in the heart of it all, and he speaks out of the heart of it in these wonderful novels of his; and that is what makes their message of democracy absolute, beyond that of any writer who had lived before him. It was sure to come! If Dickens had not said it some one else would have said it. The impulse was there, springing to inevitable birth in the spirit of the times. Social Democracy is the next thing in human progress. It was in the heads of men before it was in their hearts; it was a part of what National Constitutions were constructed of, before it could become a part of what actual society has faith in. But the Voice was sure to come, not of the head but of the heart, not of philosophy but of human sympathy;—and Dickens, all the better because so purely a sentimentalist, all the surer because he used a large brush and painted in strong colors, and made his proportions with an eye to long perspectives, was just the man needed to make the message unmistakable,—to become irresistible magnet which should draw out from the hearts of his generation the things that were latently there.

NOMINATIONS FOR A. U. A. OFFICERS.

A meeting of the Nominating Committee of the American Unitarian Association was held in Boston, January 11, 1912, at which it was voted—"That *The Christian Register,* THE UNITARIAN ADVANCE, *the Western Conference Unitarian, The Pacific Unitarian* and *Word and Work* be requested to publish the plan of nominating officers and directors as now in force under the rules of the Association, together with the request of the Nominating Committee that nominations under these rules be forwarded to Henry B. Sawyer, Secretary, 147 Milk Street, Boston, at the earliest possible moment."

The following officers are to be elected in accordance with the By-Laws:

President; eight Vice-Presidents by districts; Secretary; Assistant Secretary; Treasurer; six Directors.

By request of the Nominating Committee, American Unitarian Association.

HENRY B. SAWYER,
Secretary.

PLAN FOR NOMINATING OFFICERS AND DIRECTORS.

1. The Nominating Committee shall consist of eight (8) members, who shall be elected on the same ballot as the Directors and in the following manner, namely:—
In May, 1910, there shall be elected:

2 members from New England to serve one year.

1 member from the Southern States to serve one year.

1 Member from the Middle States to serve one year.

2 members from the New England States to serve two years.

1 member from the Pacific Coast to serve two years.

1 member from the Western States to serve two years;
and annually thereafter four (4) members from these groups shall be elected alternately for two (2) years. This committee shall have power to effect its own organization and to fill vacancies in its membership.

2. The committee, until the first day of April in each year, shall receive suggestions and recommendations of names to be put in nomination for directors at the next election, and on the first day of April or as soon as practicable thereafter, shall prepare a list containing names of candidates for the executive officers, and containing at least six names of candidates for directors other than the executive officers,—to wit, the names of at least four candidates from New England, of at least one candidate from the Middle and Southern States, and at least one candidate from the Western States and Pacific Coast. The committee shall also place in nomination for any office the name of any person in whose behalf has been filed before April 1st a nomination paper signed by at least fifty (50) Unitarians of adult age, provided that no more than five (5) of such signers shall be connected with the same church or parish.

3. The committee shall send such lists, with a form of ballot attached, to each of the churches or missionary associations entitled to representation at the next annual meeting, and request them to vote for the nomination of candidates for the offices to be filled, and to return their ballots to the committee, and in so voting to select four candidates for directors for three years from the New England States, one from the Middle and Southern States, and one from the Western States and Pacific Coast, of which six candidates one at least shall be a woman and not more than three shall be ministers.

4. Before the first day of May said committee shall count said ballots, and publish the names of the candidates so nominated in the *Christian Register*, and have them printed upon an official ballot to be presented at the annual meeting.

NO MAN LIVETH TO HIMSELF.

By G. Redfield Colborn.

Ah "no man liveth to himself alone."
Some other soul had need of your mistake.
All things we do are not for our own sake.
Some serve our fellow-man to us unknown.
Be glad 'tis so, 'tis foolish to bemoan:
All sin's not his, else had you no heart break
No way to know his anguish and heart ache.
No sympathy to make his cause your own.
What though the hands be blackened in the use?
The hands will wash, let but the mind be clean,
And love, which suffereth long and still is kind
Will keep the pure heart sweet through all abuse;
And hope, relying on the things unseen,
Be faithful still to the diviner mind.

———o———

THE GOSPEL OF CHIVALRY.

Franklin Kent Gifford.

Look down, O friend, with kindness;
With reverence look down,
On all that human blindness
Views with the world's cold frown.

Though all men look to heaven,
Even as the child to thee,
Yet thou, O friend, look earthward,
On the child, Humanity.

Too long we worship skyward,
And kneel to place and power;
Too long the heirs of all things
Await their coming hour.

To children shall fall the homestead;
To slaves the land of the free;
And the seats of the vanished mighty
To them of low degree.

Whatever his form or feature,
Or name or place or birth,
Look as the fair, kind heaven,
Brooding o'er all the earth.

Look as the love-wise mother,
Kneeling before her child.
Look as our Elder Brother
Looked on the poor and smiled.

And from every earth-bound spirit,
Hard-striving to be free,
A soul shall look to a saviour;
A hope shall look to thee.

And thou shalt know the secret
To quell the world's cold frown;
'Tis only earth looks heavenward,
God and his sons look down.

The Casual Judgment of Our Fellow-Men

By Rev. Paul S. Phalen,

Minister of the North Church in Hingham, Mass.

I REMEMBER reading somewhere, some time ago, that a great deal of the wrong and trouble in this world was the result of what the writer called, "the casual judgment of our fellowmen." It may not strike you as it did not me, at first thought, that the idea of this writer contains anything of great importance for the conduct of life, or that the *casual judgment of the men and women about us,* can have any great weight in the arrangements and results of those matters which taken as a whole, determine the character and the wisdom of the life of this world. Yet when I came to think about this matter somewhat, it seemed as if, this idea was after all a very sound and reasonable judgment upon one very common practice of everyday life, which deserves censure. It is not so very long ago that our greatest President, Abraham Lincoln, was made to bear, not only the abuse and villification of the South but also the unreasoning hatred of many in the North for plunging the nation into war. Some based their opposition on the mistaken ground that the war was begun for the abolition of slavery, quite forgetting that the destruction of the slave-power came as a *result* not as a cause for war. The verdict of history tends to show that had Abraham Lincoln been able to pursue his course unhampered, he would have solved the problem of the slave question without war and saved the nation its subsequent horrors. It may not be fairly urged that if unkind and often unreasoning judgment against Lincoln had been withheld that war would have surely been averted. But it is safe to maintain, that hasty judgment on the part of influential leaders of the people, resulted in the creation of a state of mind in many men, who so influenced public opinion as to seriously embarrass the wise plans of the President. If then this result was so in the case of so great a man, is it not reasonable to suppose that the same principle, or lack of it, may have a like effect upon the men and women who live and move in the humbler and more obscure positions in life? Of course, the great classic example of the mischief that may be done by the unthinking, prejudiced opinion of the many, against the one is that of the world's great religious leader—Jesus of Nazareth. You will recall that when Jesus was brought before Pontius Pilate for examination, upon the charge of treason against Rome, Pilate was unable to find evidence of his guilt upon that charge or in fact upon any other. He therefore, wished to release this falsely-accused man, who no doubt appeared to him to be only one of those religious fanatics with whom Pilate had had much bitter experience.

But the priests of the temple with their scribes, knew full well, that this young man was no ordinary Jew but a man who had put his finger on the corrupt spots of the national religion, who, if not forever silenced, would destroy them and their evil ways. So they incited the crowd, as the record reads, persuading them to plead for the life of a murderer Barabbas and to insist that Jesus be done to death, as he was, with two other unfortunates.

Now if it were possible to obtain such a thing as a composite picture of the state of mind of the men in that Jewish mob which stormed the palace of the Roman, it would be seen that their animosity towards Jesus was exceedingly superficial, or rather, was nothing at all but the result of that frightful distemper which so often attacks large bodies of men called "the mob spirit." It is even reasonable to suppose that there were men in that crowd who knew Jesus and had heard him speak quite gladly, that there were some who even loved him. We have testimony that Peter was near him, the day before, and had denied his acquaintance for fear of incriminating himself. Only the priests and their clerical henchmen had real hatred for Jesus.

Pilate saw that, "for he perceived," so reads the record, "that for envy the chief priests had delivered him up." Yet it was the frantic yelling of the mob, the unreasoning opinion of an excited, crazy crowd of men and women, that played havoc with the would-be impartial Pilate, so that from fear of an uprising among the Jews he weakened and gave the mob its victim.

The church has argued for centuries that this tragedy was part of the deliberate plan of God, for the removal of the stigma cast by Adam's sin upon all mankind through the sacrifice of a sinless being of Divine origin, quite ignoring the fact that if God be the good and loving Spirit proclaimed by the church, he could never have deliberately laid sin in man's way and then have cursed him for sining. Furthermore, it places the church in the indefensible position of weakly acquiescing to the fact of allowing it to be taught that an innocent man should bear for all time the burden of bearing and expiating in cruel death, those sins which by right and law, both human and Divine, must be allowed for by humanity in its own members.

Unconsciously, in so far as the church adheres to this doctrine, she speaks not the voice of God but the voice of men, overcome by fear and a false theory of God's relation to man, and man's to God, as they seek to dodge or minimize the responsibility of the individual in the tottering assumption of authority and power in the church itself. Before our very eyes we may see the failure of the church to maintain her supremacy in an age of reasoning doubt and honest indifference. She may shrine the weakling and the ignorant, she may attract the social climber and the sentimentalist, but she can never hold the thinker or the hardheaded man of common sense until she squares herself with the teachings of reason and of history and calls a spade a spade, in season or out of season, on Fifth Avenue or Euclid Avenue, in Siam or Labrador. In short, she must assure herself that the great sins of humanity are the off-spring of humanity, not impigned in our hearts by the Almighty, but the visible and tangible reminders of what man in his honest state was once, and still is, so long as his moral plane seeks its lower levels. The moral disease and suffering arising from the sins of malice, unreasoning ambition, envy and unbridled passions was not blotted out when Jesus of Nazareth died upon the cross. Ten thousand such deaths have not done it. Sin cannot be conquered by sacrifice but by war, waged by a church *militant* regardless of the consequences for the church *dormant.* Two weapons are ready for her service—the *moral law,* as expressing the will of God, and *the declaration of the truth* as expressing the thought and spirit of God, through the media of man's mind and soul and voice. It seems quite probable that the church of today which, *in the large* is the church of yesterday will perish, and in its place will arise the church of "the vision of tomorrow," when the gospel of the right shall be spoken by great men *in few places who shall command the attention of all men.* From all sides comes the despairing cry that the churches are dying.

When the test comes, as it must, *principle* will play havoc with numbers, and gospel hymns will be stilled by righteous thunder. I do not mean to imply that the old, sweet ways of the true Christian, such as are pictured to us in poems of Herbert and Cowper, in the writings of Fenelon and Newman and Luther, are but the utterance of insincerity or the inspiration of dogmatism. These men and hundreds of others, are great in influence and power in spite of the systems to which they gave allegiance. In secular matters—such a man as Robert E. Lee conferred honor upon the Confederacy by his allegiance, rather than received it, and so in any department of human life, it is the system which is honored by the man, not the man by the system. In political elections men should cast their votes in accordance with the dictates of reason and conscience for we should honor the office by honoring the man. It's the *man* we want, not the persistence of a party or of a platform, for the right man will make the party obey or smash the platform into tooth-picks that justice and right may prevail.

And furthermore, I know of no other field outside that of religion, in which a man needs to follow the commands of St. Paul to the Romans "Let every man be assured in his own mind," more closely than in this of civic righteousness.

It may not be amiss at this point to emphasize again and again that the idea of righteousness must be divested of its theological and traditional significance, and be set firmly and everlastingly upon the basis of *right* and right alone. It comes from right thinking and right acting and right living. If you recall the drift of the thought expressed by St. Paul in the fourteenth chapter of Romans, you will find after you have eliminated his theological position and made allowance for the conditions of the time and place, that he is insisting that his readers act each as he sincerely believes he should act. Thus if a neighbor, sincerely believes he should act in one way which is not your way, that neighbor should not be condemned for so doing. Some of St. Paul's readers liked meat and atè it, giving thanks to God therefor; others who had been followers of Pythagoras were vegetarians and would not eat meat. Then let the meat-eater and the vegetarian each respect the other's position, so long as it be held honestly. So in respect for days. Some held all in equal esteem, others, one day among several, and here again, each man's honest opinion should be respected. In fine, the Apostle says "let every man be assured in his *own mind,*" of the wisdom and right of his belief and *stick* thereto. Now there is not the slightest doubt but that this admonition of our friend is essentially wise and sound as a rule for the conduct of life, PROVIDED *every man* shall be assured in his own mind. But it is becoming increasingly evident that the world cannot as yet depend upon every man being absolutely *assured* in his own mind of the right or wrong of a given question, and furthermore of his sticking to that assurance through thick and thin even if he may once have secured it. There are a good many weak heads and timid hearts in this world, and while they may *mean* well and often act well under easy and favorable conditions, they do not have that quality of moral earnestness called "back-bone," which will see their assurance of mind through any and every crisis. If such then, is the actual condition of the moral world, it must follow that there is a good deal of work laid out for those people who have some definite and reliable assurance of mind. One does not attempt to say exactly what that work may be, for it varies with time and places, and as a rule it is quite safe to lay the responsibility upon reliable shoulders and then trust to their seeing that the work is done. Given a reasonable understanding of the exact meaning of righteousness, and a determined nature to back it up, and the influence of that personality is bound to be felt. *Group several such personalities together and let them pull together* for the attainment of a common end for the common good, or, better, the public good, and eventually the combination will overcome its enemies and change the thinking of the public mind itself.

It may then be fairly said that in the moral world, two great impulses are at work, out of which are all the issues of life. On the one hand are the unmoral and immoral elements grouped as one, on the other, the moral. The first class follows a line of least resistance, and is the result, broadly speaking, of *mind-wavering* and the second climbs, and struggles point by point toward a goal, and again broadly speaking, depends on *tenacity of mind.* Now we do not mean to say that whether you have a strong mind or not, you will gravitate or not, into a high or low class morally and spiritually—but we do say most unhesitatedly, that unless men and women have an *unwavering sense* of *mind* for the *right* in every department of life, there are bound to be lapses and omissions which however small and trifling, do determine a line between the absolute observance of the moral law and its neglect.

It has been said that our subject was the casual judgment of our fellowmen. Now go back, if you please, with me to the day and hour when Jesus stood before the mob in front of Pilate's house. Suppose we were Jews and knew only what the average Jew of that day did about Jesus. How would we have acted

in that mob? Presumably like the rest—and why? Because our neighbors did. Now switch your minds back again to these modern days, and imagine there is a fire down the street. You may or may not run to it, but your inclination is to do so. Why? Because others are doing so. You have caught the fire craze so to speak, for you certainly have no interest in the destruction of property by fire, unless you can help save it. In an almost identical manner we take our judgment of our fellow-men in the same unthinking way. Somehow or other we, the mob, gain this or that opinion concerning some particular person, and by a series of little additions by the way, the opinion gathers weight and momentum until our victim is overwhelmed. More often than not such an opinion or judgment is launched on its journey by some misguided, thoughless person, who like those Athenians mentioned in the Book of the Acts, spend the time in telling or in hearing some new thing, and before they or anyone else realizes it, the judgment or opinion is proclaimed as actual fact. Sometimes such little accumulations of mental refuse do little or no harm and sometimes the gross unfairness and unkindness of the judgment leaves a sting that can never be effaced. Sometimes you read of awful tragedies precipitated by nothing at all but the effect of one of these wicked judgments pronounced by a parcel of busy-bodies. But in the majority of cases the intended and even unconscious victim survives the storm and lives to a hale old age in spite of that and other attentions of the zealous in such matters.

Not so the pronouncers of judgments. They acquire a mental twist which no healthy, good-natured, fair-dealing person will desire. One may not carry coals in one's bosom and not be burned, and one cannot bear judgment upon another *unjustly* and escape the penalty. This is the real evil of the casual judgment of others. You are judged yourself and you stand forth accused of mind-wavering which marks the sudden slipping of your character from right ideals to wrong. No one can throw mud without touching it, and mud is mud, no matter who vouches for it. Moreover, the man assured in his own mind, more and more acts in accordance with that assurance, and if we use our minds, we generally come out right.

Let it not be thought that this is an insignificant matter and that the pulpit demeans itself to thus take notice of it. Would any one say that envy or malice or hypocrisy or evil-speaking were subjects foreign to such a place? Then read St. Paul's epistles, or the Sermon on the Mount, and learn. *Casual judgment* which is harmful is more often than not the direct result of minds poisoned by envy or malice or hypocrisy or evil-speaking, and such things should have their due—and for this reason in particular. The great object of the religion for which any pulpit should stand is to help people to live well and happily. We all desire happiness—we all wish so to live so as to be thought worthy of this life; to be thought *wise* and *good,* even if we are not great or powerful; but sometimes we are not able to see ourselves as others see us and if from time to time, certain traits or habits that are apt to betray us into evil ways and thoughts pass before the mind's eye in review, they may wake us up to a true appreciation of our real self or a hatred of the lesser and baser self.

Rev. C. W. Wendte, Secretary of the Department of Foreign Relations of the American Unitarian Association, who is spending the winter in Europe conferring with liberal religious leaders, has had an nteresting meeting with Mr. G. Conte, an Italian who has been doing Unitarian missionary work in his own country, with recognition from the British and Foreign Unitarian Association and the American Unitarian Association. Mr. Conte has held meetings in Milan, Venice, Florence, Rome, and Palermo, with encouraging results. At first glance the opportunities for Unitarianism in Italy would seem small, but we remember that Socinus, a great name in early Unitarianism, was an Italian. Furthermore large numbers of the people are completely alienated from the Roman Church, and it is said the Italians returning from America are having a markedly liberalizing effect.

Rev. Albert W. Clark, of Schenectady, N. Y., has resigned to take effect in April. Mr. Clark has been pastor of the church in Schenectady for six years and besides rendering a most efficient ministry has been actively engaged in the philanthropic activities of his city.

"What I Want of My Church and My Minister"

Layman's Night at the New York Unitarian Club.

THE New York Unitarian Club, under its new administration has certainly the courage of valorous experimentation. A dollar dinner at The Broadway Central Hotel is somewhat different from a banquet for two dollars and a half at the Manhattan; and it was not merely the difference between an assemblage of two hundred and sixty as contrasted with a choice group of sixty or seventy of "our best;" it was not a difference of the frank abandonment of evening clothes for the gentlemen, or the absence of flowers on the tables. Let it be said once for all that the dinner served was a most excellent one for the price, and the hotel management most hospitable in every way—and no material discomfiture involved in any regard. But there was an informal "democracy" about this meeting which was most delightful in every way; and there certainly is a zest to be gained in increase of numbers not to be despised.

Then the program was an achievement of courage. Not a "star" speaker on the list. Just nine plain and average laymen picked from our own company to stand up and "talk back" to the ministers; tell them what was wanted of them—and why. Most of the speaking was direct, very frank, and quite to the point; nobody was allowed to talk over eight minutes; the interest of the speakers was keen; applause was hearty—and significant in its points of punctuation; and adjournment came promptly at ten o'clock.

The President, Mr. Emerson P. Harris of Montclair, N. J., set forth the purpose of the program clearly. "At our last meeting," he said, "we heard from the ministers: 'What they are preaching, and why.' Tonight it is the laymen's turn. They support the church out of the margin of their incomes which is theirs to spend for the things they want. Why do they want to spend it for the church? Is it a good investment? Is it worth while? A church service in New York costs the average investor in the church enterprise $3.75 a service *per head*. Three dollars and seventy-five cents will buy quite a bit of good time on a week-day evening; why do some men put it rather into the church, for each Sunday in the year? Nine men are to tell us tonight, why."

The first speaker was Mr. Charles H. Strong, President of the City Club, and a member of All Soul's Church. He said, in part:

I did not have the pleasure of being present at the last meeting of the Club, which I understand was the Preachers' Night. I am under the impression that they chose a text which was something like this: "What We Preachers Preach—and How Good It Is." Tonight it is to be the Laymen's Night, and I fancy our text might be interpreted as "In View of What Preachers Preach, and In View of What We Have to Hear,—Why We Go to Hear It?" I have no doubt that the preachers made out a case. They had a great deal to answer for. It is very embarrassing for a layman to speak to this Club tonight on this subject where so many preachers are present, particularly in view of the fact that we all know that the preachers own the Club, and have perhaps packed the meeting. We laymen have no such chance as that.

I suppose I ought to give you something very seriously as to what I think a preacher should be to his people. Perhaps I speak not only for myself but some others in the room. A preacher should teach us how to live every day; how to be decent in our own home, how we can be fair and square in our own office, how to develop the spiritual nature, and up-lift the soul. I feel a little selfish in the matter. All the week from Monday morning to Saturday night I hear about my fellow-man. I do not belittle this. It is the best we can do in life,—that which we can do for our fellow-man. But it seems as though in the first instance we need self-help, and we need from the man in the pulpit help to the moral upbuilding of our nature. There is a great deal preached to the other man,—the man in the street. I want to put in a little plea for the man in the pews. We hear of our duty to the state and the city, but I think at least once a week we want a little rest from that. We need to be a little alone. We need some personal attention: we need repair. We need freshening, we need replenishing, we need winding up so that we can run all the week.

It does seem to me that the church ought not to compete with clubs and societies and

leagues and unions, labor and otherwise, and labor temples and Y. M. C. A.'s and Y. W. C. A.'s. They all have their great and glorious fields, and so has the church. Let each one keep to his field. Once we said it was the duty of the preacher to save souls, now we say to awaken souls. It seems to me that all else will follow, and if the preacher perform that, his allotted task has been well done.

The second speaker was Mr. George W. Smith, of the Second Church in Brooklyn, who said:

If my church fulfills the purposes of its organization it will give me what I want. The church, as I understand, is an association for the promotion of religion. Religion is the aspiration of heart and soul for accord with spiritual law. The church is a means for stimulating this desire and also for its gratification. To this field comes the minister as husbandman who shall plant holy laws in the hearts and souls of his congregation.

Much diversity of method is possible under the scope of these principles but broad as they are it may be that all of present-day methods may not properly be comprised within their bounds. I refer particularly to acts of the advocates of social change. It is natural that ardent men should desire an active part in reforms. This is well, but it should be remembered that force requires careful direction. Force engaged solely in destruction and governed by a philosophy that is expressed by the phrase "Whatever is is wrong" probably is impelled by an overwhelming impulse for action itself rather than concern for results that may occur. Here emerges the minister militant. His idea of progress is a fight, which he frankly avows. I wish in passing to allude to the fiction that attacks upon high places are proof of bravery. The man who makes such attacks may or may not be brave. But courage plumed upon such attacks is pure show. Nothing is cheaper, easier or surer of its reward of popular commendation. Not that I would suggest that notoriety is the motive. On the contrary if I may express an opinion I judge it to represent maladjustment as between force and direction, and this dislocation itself may spring from a submergence of sympathy for the individual by a broad interest in society. It is the former, however, that is the basis for charity which tempers cruel forces.

This unrestrained zeal may lead to unjust accusation from the pulpit against individuals or institutions.

Such charges are usually the result of super-heated indignation arising from imperfectly understood economics or social questions. That questions involving social relations or economic adjustments may properly be brought into the pulpit may be supported by the consideration that social contact tests the quality of religion. It is part of the business of ministers to be observers of conduct and should the observation disclose among other sins arrogance, greed, injustice and callous hearts he should do all in his power to eradicate that sin. Especially is it his duty if he supposes they exist in his own congregation. How shall he attempt to do it? Should he charge the guilt concretely from his pulpit? Were every doubt of guilt removed the advisability not to say moraiity of such a course could be questioned. But surely there can be *no* question that he should not publicly accuse one of his congregation on imperfect evidence. May we not expect that the rule of verity shall also apply to accusations against persons or institutions outside the fold, and where the accusation fails to stand the test of verification can there be any doubt as to its moral quality? It may be argued that preaching against abstract sin is ineffective: that wickedness must be shown at work to be properly abhorred, and only the pointed finger avails. But this view I am sure underestimates the congregations' ability to make the application. I am of the opinion that the minister would better, in general, stand to his specialty—that of an expounder of the law. His congregation will usually be found to compose an able jury that may be trusted to judge facts. Restraint of the propensity to denounce does not imply compromise with evil. It is not proposed that the minister shall cease to bring men face to face with their sins. What is objected to is a method which is unnecessary, may cause grave injustice and thus transform the corrector of sin into the sinner.

Though a Wall Street man I think I speak the truth when I say that my view does not spring from tenderness for trusts, millionaires or the existing order of society but rather the wish that my church may be right and her ministers may not be numbered with those who have forgotten the commandment "Thou salt not bear false witness against thy neighbor."

Mr. Edward Aborn, of Orange, N. J., said in part:

I think that I cannot answer the question in just the form it is put, or allow the pronoun "I" to be used without allowing it to be collective. What I want of my minister is what the community needs. Some years ago the President of Cornell University made an address and pointed out the fact that at the present time we are very largely a newspaper-fed people,—that we feed our mind somewhat as we feed our bodies,—by the quick lunch method,—resulting in a superficial condition of mind and conviction —a lack of thoroughness, lack of depth. I think we find that something of the conditions that we make in trying to run the

factory and the business places,—to make the most money in the least time. That seems to me the condition of the people at the present time. We have these results:—nervous condition of body—we have this restlessness and superficiality of mind. Suppose for a contrast we go back a great many years—a camp-fire around which are gathered not white faces but red faces—faces of Indians,—back to the elements. Have we not drifted away from the elemental spirit of life? How and where shall we get this back?

I may quote another educater, Dr. Etham, who makes a suggestive comparison between the education, religious and physical, of the Indian boy and girl and our boy and girl. First of all love of the Great Spirit—love of country and love of nature,—and from those things spring all the fine things of the Indian nature. It seems to me that we can in some way connect this elemental, primative religious instinct with our life of today, with all its advantages, newspapers, magazines, all our culture; but with all that, this other religious instinct.

From the "Church of the Messiah" came the next speaker, Dr. S. Adolphus Knopf, from whose spirited address we can report these words:

"Unfortunately for me your wise president has limited my subject to the individual and personal theme: 'What I Want of my Church and my Minister.' It would have been an easier task to have told what I think of the Unitarian Churches and Unitarian ministers. He did not even use the plural when he spoke of minister;—and what an easier job I would have tonight if I could devote half of my time to speaking of our beloved and venerable Dr. Collyer. But no, it is about the Rev. John Haynes Holmes I am to speak; I am expected to say what I want of him.

To the majority of those attending the Church of the Messiah in these days there is nothing wanting. The church satisfies them and the minister satisfies them—in short, we get all we want and sometimes a little more.

I want it to be a temple consecrated to the service of man, which is the highest service to God. By this service to man I mean for the church to be vitally interested in all the questions of the day which tend to make the lot of our less fortunate brothers and sisters a happier one. I want the church to participate in practical charitable work of the kind which does not pauperize, but which helps men and women who have been unfortunate, to get on their feet again so that they may help themselves. I want the church to be interested in all rational civic reform movements of city, State and nation, tending to better the social, moral, economic and intellectual condition of the masses. In other words, I want the church to participate in the agitation for social justice, industrial peace, and the abolition of war; plead, labor and pray for all things which tend to bring about a happier, saner and healthier condition of the men, women and children about us.

To attain all this, I want the church to take a conciliatory attitude in all differences, whether between classes or factions. God knows that in every case there are shortcomings, either on one side or the other. Both need spiritual enlightenment and both need to be impressed with the fact that the peaceful settling of differences will be, in the end, of the greatest mutual benefit. I want the representatives of every class, both poor and rich, to feel at home in a Unitarian church because it stands for justice and good will to all.

I want the church to be a spiritual home to the stranger within our gates; I want it to be a center for the social intercourse of its members. Class distinction, distinction of race, color and creed, should be foreign to every place of worship where all are united to serve one God before whom all men are alike. I want the church to provide good and appropriate music; I want as little ritual as possible, but as much of spiritual uplift as can be had by a combination of beautiful music, an earnest prayer, and a good sermon. The character of the sermon, I am willing to leave to the good judgment of the minister who, better than anybody else, will know and feel the spiritual and intellectual needs of his congregation. And after the sermon I want to have a few minutes of absolute silence or soft music on the organ that I may commune with my higher self and my creator.

I want my minister to be progressive, even aggressive when occasion demands it; I want him to be familiar with all the world's movements tending to bring us nearer to conditons which we may liken to the kingdom of God on earth. I want him to instruct me in the many things he knows and I do not know. I want him to guide me in social work where his wider experience and deeper studies have made him master and wherein I am only a novice. I want my minister to be healthy and vigorous, and forceful in speech and action; I want him to give himself to the church and to the people but not to sacrifice himself for the church and the people. I want him to be strong in body and mind for his glorious calling. I want him to share my optimism regarding the future of mankind, the Unitarian Church and his ministry; I want him to be to me an inspiration and guide toward a better understanding of my relationship to God and man; I want him to be a true example of the highest type of man and citizen; I want him to be the participant of my joys and success in life and a comforter in hours of sorrow and despair; I want my minister to be my friend.

But I don't ask him to give all his strength to the work of his church but to reserve some for himself and for his family, so that Sunday may not be to him a day of hard labor and physical exhaustion, but, as it is to us, a day of joy and rest and of spiritual exaltation.

Mr. Nelson L. Robinson, of the Lenox Avenue Church, said:

I have heard good preaching and have had consecrated ministers for my friends all my life. When I was asked to say what I need of the church and of my minister I thought "what do I need of the air I breathe, or of the water I drink." I would rather say, What do the church and minister need of me? but I thought that the people who had asked me to speak knew what they were about and that if ten or a dozen laymen would stand up and say what each of us need in our own person it might be of benefit to the ministers and to the church, and so I undertake to say what I need. To me the church furnishes that arousing, stimulating up-lifting, energizing influence, which effects and I hope makes more effective whatever in my nature works for righteousness. It is worth to me what it costs in money and effort and life, all that it costs and far more. I hope it is so to everyone here tonight. I don't know how it can be measured by any money standard. A function of the church stimulates all other functions, all other means of service. If I might illustrate it with the influence of the church and of the minister I would endeavor to compare his function to that of the leader of an orchestra, or a person who keeps us in tune. We all know when we have been moved by some poem or some act of heroism that our natures have been up-lifted,—that we feel a strength, an inspiration that we wish might be with us always, but which alas is too fleeting. A minister does more to fix that inspiration, perhaps in a higher degree than any other source, and it is through him that we are kept in tune. The wonderful phenomena of the telegraph and all applications of electricity, illustrate what I have in mind. Take the matter of prayer. I take it that few Unitarians pray in the old-fashioned way, expecting that certain petitions will be granted. I ceased to do that long long ago and I can say that I say no prayers with words, but I feel that all life is a prayer. There is a great reservoir of living water to which any man may apply and be refreshed.

Mr. William T. Donnelly, of the Fourth Unitarian Church in Brooklyn (Flatbush) said:

Owing to the specific directions of the President of this Club I find myself in a most embarrassing position and one which it will be almost, if not entirely impossible to overcome. The most fixed fact about my home bringing up was the specific training which I received not to talk back, and while for twenty odd years of my life I resented this training, since having a wife and family of my own to take care of, I have applied it as a fireside axiom.

Now I have to meet the request from I presume the leaders of our religious organization, to talk back to the minister. If not to talk back is an axiom in a family composed of one wife and a limited number of children, what must it be in a family where there is a large and indefinite number of men, women and children who are supposed to be directed and controlled morally and mentally by one poor human being.

With my experience in home life, and I feel sure that all the other laymen here will agree with me, I am confident that such a task would be utterly and hopelessly beyond me, and I feel that it is accomplished only by those who in some manner have had conveyed to them the divine right to rule.

I am afraid we are sometimes prone to accuse our pastors of not progressing, but on these occasions if we could only take to heart the fact of how hard we find it to get on with each other, we would be utterly surprised at their capacity to get on with us, let alone to drag us forward after them.

If there is a word that I can say that would be justified, I think it would be that you do too much for us. We all know that we are prone to make this remark about other chuldren's parents. I think we all cherish dearly the broad foundations of the Unitarian faith and the conscientious and persistent work being done by all our ministers to maintain and advance it. The word, as a layman which I would give to you all, is to think and study broadly. Try to forget and overlook as many of our narrow and insignificant short-comings as you can. Try to forget us a few minutes at a time once in a while and plan for yourself something larger and broader in the future, and I feel quite sure that we, as members of your family, will receive all the care and consideration to which we are entitled, and it may awaken in some of us a larger consideration and broader view of the work you are doing.

The fact I wish to convey is that you, like some parents, are sometimes too kind and considerate and that we, like some children, are often lacking in appreciation of what is being done for us.

Mr. Cyril H. Burdett, of Brooklyn, and secretary of the National Unitarian Laymen's League, began by reciting a humorous description of a visit to a certain Unitarian church in a western city which was not the sort of church he wanted, and then said:

Primarily, the church is a place of worship, and its architecture, its furnishings and its general atmosphere should contribute their part toward nourishing and sustaining the religious feeling which it is intended to inspire. The order of service should be equally helpful. What more conducive to the promotion of religious feeling and thought than the deep-toned music of the organ, joined with beautiful and appropriate words sung by a sympathetic voice?

In these days of the reign of democracy, it is held that the mission of the church should extend to all classes and conditions of men, and a great many of our ministers would open their doors so as to bring in many who are not received into our social circles, on the ground that before God all men are the same. While the mission of the church might be regarded as including this class of people, yet I do not believe that churches as a rule can be influenced to break down social barriers. We shall always have the rich man's church and the poor man's church, as long as human nature remains as it is. This does not mean, however, that the rich man's church cannot extend its activity to include work among the poor, as well as among the rich. The church that I want is one that is made up of people who have common interests and common sympathies, whose standards of living are somewhat after my own; with whom I can share friendships; who will be interested in my successes; who will share with me, in so far as friendship may, in my dissapointments and in my sorrows. If I found myself in a church where the people were not congenial, I do not think that I would care to continue my relations with such church,—the impediments would go far to offset the advantages.

Having therefore a congenial atmosphere in which to worship and a proper companionship in such worship, I want a minister who would lead the emotions and aspirations thus aroused into healthy development. I do not care for a minister who makes the pulpit a platform for any propaganda—social or otherwise. Six days of the week I am brought into contact with problems of this sort, which require careful judgment and discrimination to solve. I want a minister who has his feet on the earth and his head, as it were, in the clouds; who gets some inspiration and teaching from the Divine and communicates it to me to elevate me to a higher plane of living. He should also have some practical experience in life and its problems and responsibilities; but inasmuch as his experience necessarily is not along the same lines as my own, he cannot help me to solve my problems in detail as they arise. What he can do, however, and this should be his most important function, is to lay down those broad and universal principles which underlie all right conduct and which can be applied by me in my own personal experiences.

Mr. Robert Lynn Cox spoke for the church in Montclair, N. J., and we regret that we must report so meagerly an address which was in some ways the most stirring and satisfactory of all those which the evening contained:

"It is a difficult thing," he said, "to tell this audience what we want to have a church and minister do. We may take a text from Scripture,—and amend it: It is blessed to receive; it is more blessed to give than to receive; it is most blessed to give and to receive. And that is our attitude toward the church activities.

I am concerned tonight to speak of what I would receive from the church and the minister, which is the lesser part. The true church is a "home extension". It should be an enlargement of the home circle: the bringing into our midst people with whom we can feel as we feel toward members of our own household. This is an essential part of the church for me: the enlarging of my circle of friends:—this is what is given to me personally. And then there is what I gain from the service, and the spiritual uplift of the sermon:—and I am never quite satisfied if it does not in the end give me a personal uplift that can last me through the week.

Now we come to the question of what we expect the church to do; and we may all agree as to beauty of structure, and atmosphere, and surroundings: but I want my church to be concerned with more than that. I want it to go into the community to deal with social problems. I don't believe that a church can perform its full function in a community until it confronts those problems which deal with humanity as a whole. I recently read an item in a newspaper, stating that in the readjustment of things religious in Manhattan, many down-town churches had been closed, or had followed their people into the suburbs outside of Manhattan. Think of what that signifies, in the face of the fact that the population of Manhattan is continuously increasing, and its need of religion never growing less! The number of churches on Manhattan does not decrease because people or the need of religion decreases, but because the churches in Manhattan fail to adjust themselves to the social needs of today.

Now what of the minister? He is to be leader of the church—the church meeting the modern need in the modern way—but I don't want him *to be the church.* I don't want him to take a position outside of the church. I want him to be the organizer of what that church should be in the community, which gives the people their chance to devote the margin of their income which is theirs to choose for its direction, and which commands their interest.

The last speaker was Mr. Charles T. Pierce, of the Church of the Saviour in Brooklyn, who said:

One of the essentials in church life is good fellowship. The feeling that every one who speaks to you is glad to do so, and that you are equally glad to speak to others. Good fellowship in business goes a long way. If you belong to a trade club and often dine with your competitors you get to know them, respect them, and sometimes love them, and your business life broadens and is made just that much fuller by the association. And this comradeship in church life is particularly desirable. It is difficult to obtain, if one is not met half way, but it does not necessitate asking everyone you meet in church to dine with you. The nod of recognition, the pleasant smile, the hearty shake of the hand, all tend in their several ways to make you feel you are glad to be alive and the desire to pass on a cheering word.

Now for the minister! What do I want of him? What I like, and therefore want in a minister is broadness and to be a fairly good mixer with men; one who can strike right from the shoulder on Sunday mornings and make you feel he got under your guard every now and then and gave you something to think about for at least the rest of the week. A sermon to *carry away with you* is much better than one filled with poetic suggestions and flowery remarks that make music to the ear but the tune cannot be remembered and you only remember that the harmony was fine:—but what was the gist of it all?

I presume a minister does not want to hammer at his congregation too often on the vital topics of the day; he should speak often on kindness and thoughtfulness to others, which oil the wheels of life; on squareness in business as well as social life, which elevates. The minister of today should be broad, wide awake, full of magnetism, wholesome, kindhearted and square,—not an angel, but a man.

THE NEW YORK LEAGUE.

THE New York League of Unitarian Women held its regular meeting on Jan. 5th, at the Lenox Avenue Church, 121st St. and Lenox Ave., N. Y. The president, Mrs. C. U. Gilson, announced that this was something of a gala day for the league because of the admission of fifty-one new members. The religious news report was read by Miss K. E. Blossom who gave an excellent review of the Men and Religion Forward movement and the business way the committee of ninety-seven are going about their work. She also spoke of the peace movement and told how the Buffalo Unitarian Club had sent letters to all Unitarian clergymen to urge arbitration treaties upon Congress. The formation of the Apportionment Commission at the American Unitarian Association meeting was explained to the members.

The regular order of the program was changed, placing the philanthropic news report at the end after the main address. The speaker was Rev. Henry Wilder Foote, secretary A. U. A. Dept. of Education. Mr. Foote explained that the educational department, which was the youngest part of the A. U. A., had no control over the theological schools but keeps in touch with them as well as a number of other schools founded by Unitarian money, and it has certain funds to distribute. The secretary also visits other schools throughout the United States and endeavors to bring Unitarian teachings to the notice of the students. Many students come from Unitarian homes and have no church affiliation in the college town. Mr. Foote emphasized strongly the importance of work in these splendid missionary centres.

The philanthropic news report proved of intense interest both because of the matter presented and the manner of presentation. The Southern work was ably shown forth by Mrs. A. A. Peterson and the Rev. William S. Key. Mrs. Peterson spoke of Dix House, as a neighborhood centre. It was built as a teachers' residence and schoolhouse and with the church and four acres of land belongs to the National Alliance. There are two schools in Eastern North Carolina, Swansboro and Shelter Neck —both in a flourishing condition.

Rev. W. S. Key, who is the director of the religious work in an area forty by seventy miles, spoke with such splendid spirit and earnestness that it would be difficult indeed to give an adequate idea of its excellence. He told how, on account of his having served an apprenticeship in his youth, he was able to teach the young men backsmithing, carpentry, printing and cobbling. Also was able to demonstrate the value of intensive farming, all of which was described with great interest.

After the meeting closed the members adjourned to the social room of the church and enjoyed a luncheon.

TO J. H. H.

Fight on, brave spirit, till the evil day
Shall wane; fight ever till the dark, foul blot
That stains our honor be wiped out, forgot,
And right shall conquer, wrong be purged
away.
In time to come, it may be, one shall say,
Treading alone some long-familiar spot,
"A Parker walked here and we knew it not,
A living flame that dwelt in mortal clay."

The loving hearts that view thee—undismayed
Full panoplied in all the Spirit's might,
Tongue tipped with holy fire, and unafraid
Of gibes and sneers, gaze fixed upon the light—
Shall bring their marshalled forces to thine aid,
Till Justice conquer, wrong give place to right.

WALTER SAMUEL SWISHER.

The Modern Church and Social Justice

Conducted by REV. JOHN HAYNES HOLMES.

Some Bibliographies.

1. *Recent Books.*

New publications in the general field of the social question have been as numerous this fall as ever. We only have to survey the perfect flood of sociological literature which is pouring from the presses these days, and then remember that the publishers are not philanthropists but business men, and thus, like newspaper editors, have to print "what the public wants," in order to realize how wide-awake the people are upon these problems, and how eager for information and guidance. For the assistance of those who may be interested in the latest books upon the various phases of the modern social question, I venture to enumerate here, with such rough classification and running comment as may be possible, such publications of significance as have appeared since last summer.

In the field of *Economics,* some exceptionally important books have been given to the world. First of all must be named Prof. F. W. Taussig's "Principles of Economics" (Macmillan), in two large volumes. This is a work characterized by abundant learning, independent judgment, and a quite unexpected sympathy with modern social tendencies. The chapters upon labor problems and Socialism are of especial interest. Whether this book will eventually succeed Mill and Marshall remains to be seen.....Next should be mentioned "Control of the Market" (Moffat, Yard), by Prof. Bruce Wyman, of the Harvard Law School, which is a noteworthy plea for the solution of the trust problem by the "expansion of the influence of the law," after the Public Service analogy, to cover "all businesses which, by reason of their virtual monopoly, have substantial control of the market." This is one of the most important books of the hour.—Important also is Lewis H. Haney's "History of Economic Thought" (Macmillan), which has been described by competent critics as the best history in this particular field yet published. To these should be added "Pay-Day" (Houghton, Mifflin), by C. Hanford Henderson, a radical critique of the present industrial order; "Social Value," by Benjamin M. Anderson, Jr., which has been described as "one of the most important contributions to economic theory of recent years," and Ida M. Tarbell's popular "The Tariff in Our Times" (Macmillan).

The practical problems of *Political Government* are still productive of important and interesting books. Here the most striking recent book is "The New Politics" (Oxford University Press), by F. B. Vrooman. Considering both Individualism and Socialism impossible, the one as defective and the other as impracticable, the author pleads for the New Nationalism as the one sure hope of American democracy. "Proportional Representation" (Methuen), by John H. Humphreys, a careful study of English electoral methods; Dr. William H. Allen's "Woman's Part in Government" (Dodd, Mead), full of virile thought and original suggestion; and E. T. Bradford's "Commission Government in American Cities" (Macmillan), must also be mentioned.

The field of *Social Philosophy,* strangely enough, has witnessed but few additions to its abundant literature during the last few months. Three books of real importance, however, have appeared. These are L. T. Hobhouse's "Social Evolution and Political Theory" (Lemcke & Buechner); A. M. Simon's "Social Forces in American History" (Macmillan), which is a popular presentation of a subject almost unknown today to any but experts, and thus invaluable for its pioneer character, if nothing more; and "The Spirit of Social Work" (Charities Pub. Committee), by Dr. Edward T. Devine, which is a collection of nine addresses, upon various aspects of the social question, by one of the wisest and best informed students of our time.

No books are more valuable, or have been more abundant in recent years, than those devoted to the presentation and study of the *facts of modern social life.* Here a rich harvest is before us. "Wages in the United States" (Macmillan), by Prof. Scott Nearing, is a trustworthy statistical study of wage conditions in certain of the typical industrial centers of America. "Making Both Ends Meet" (Macmillan), by Mrs. Sue Ainslee Clark and Edith Wyatt, is a remarkably vivid and even personal study of working girls budgets. It is close to reality in every line, and full of appealing human touches. "The Standard of Living Among the Industrial People of America" (Houghton, Mifflin), by Frank H. Streightoff, is of first importance as a survey and summary of all the data thus far collected on this subject by trustworthy investigators. All available material is here thoroughly covered and sanely interpreted. "Industrial Causes of Congestion of Population in New York City" (Longmans), by Edward Ewing Pratt, is a sober, painstaking, and extensive study of the most vexing problem of modern city life in its industrial phases. "The Girl That Goes Wrong" (Moffat, Yard), by Reginald Wright Kauffman, the author of the "House of Bondage," embodies a series of true stories in the field of white slavery and the social evil, pathetic beyond words, and absolutely authentic. "The Immigration Problem" (Funk & Wagnalls), by Jeremiah W. Jenks and W. Jett Lanck, both members of the United States Immigration Commission, is the most recent study of this vital question. To these may perhaps be added F. W. Hackwood's "The Good Old Times" (Brentano's), a satirically entitled study of the origin and growth of English poverty, which is important more as a warning than as a guide.

The *Labor Problem* is another prolific source of literature, good, bad and indifferent. A few of the more valuable books upon this subject are Washington Gladden's interesting, informing, and eminently sympathetic "The Labor Question" (Pilgrim Press), which is simply invaluable as a popular treatment of the trades-union problem; "The History of Trade Unionism" (Longmans), by Sidney and Beatrice Webb, a new edition of what is still the chief book in its particular field; "The History and Problems of Organized Labor" (D. C. Heath), by Frank Tracy Carleton, a compact and readable summary of the literature covering various phases of the labor problem; "Labor Laws and their Enforcement" (Longmans), by Charles E. Parsons and others; "Through the Mill" (Pilgrim Press), by Al Priddy, one of those "human documents" which reveals the facts of life with a vividness which is impossible in any deliberately scientific study; "Welfare Work by Corporations" (Baptist Pub. Society), by Mary L. Goss; and "Vocational Guidance of Youth" (Houghton, Mifflin), by Meyer Bloomfield.

In the field of *Modern Charity* and general *Social Reform,* many books of great value have been published. Most important perhaps are "Social Reform and the Constitution" (Macmillan), by Prof. Frank J. Goodnow, which is the first book by an expert to consider in thorough-going fashion the problem of the Constitution in its relation to our modern social developments; and "The Prevention of Destitution" (Longmans), by Sidney and Beatrice Webb, which is the most recent study of the problem of poverty and one of the most important yet produced. Both of these books should be carefully read. Of absorbing interest is "The Philanthropic Work of Josephine Shaw Lowell" (Macmillan), by William Rhinelander Stewart, a sympathetic study of the life of one of the most beneficent public servants of modern times. To these should be added Sidney Webb's "Grants in Aid" (Longmans); "The Social Engineer" (Eaton & Mains), by Prof. Edwin L. Earp; "The Almshouse" (Charities Pub. Committee), by Alexander Johnson; and "The People's Insurance" (Hodder & Stoughton), which is an explanation by David Lloyd George of the great Insurance Bill, which has just passed the English Parliament, with the text of the statute as originally introduced.

Socialism is still being debated as hotly as ever, and a new plea *pro* or *con* is

never lacking. Two recent productions upon this subject take immediate precedence of all others in their particular fields. I refer first to Mrs. Jessie Wallace Hughan's "American Socialism of the Present Day" (John Lane), the most careful and exhaustive treatment of the socialist movement in this country which has yet appeared; and secondly, to Prof. O. D. Skelton's "Socialism: A Critical Analysis" (Houghton, Mifflin), a critique of the most serious import. "Business, The Heart of the Nation" (John Lane), by Charles Edward Russell, a study of commercial life from the socialistic viewpoint; "The Superstition Called Socialism" (Lippincott), by G. W. Truzelmann; and "Socialism in Church History" (Young Churchman Co.), by Conrad Noel, complete this list.

Books upon the great subject of the *Church and the Social Question,* which are of particular concern to us here, have not been appearing in any great numbers of late. One book of striking power, however, has just been published in this field. I refer to the "Call of the Carpenter" (Doubleday, Page), by Bouck White, a study of the life of Jesus as that of a class-conscious leader of a great labor revolution, and of the history of Christianity as the betrayal of the essential democracy of the Christ-ideal. Nothing more fresh, original and impressive has appeared in years. Other books in this field are "Regeneration" (Longmans), by H. Rider Haggard, a study of the social work of the Salvation Army; "The Social Task of Christianity" (Fleming H. Revell), by Samuel Zane Batten; and "The Moral and Religious Challenge of Our Times," by Henry Churchill King.

2. *A List of Books on Socialism.*

Inquiries are coming to me constantly as to the best books to read on the question of Socialism. In general answer to such inquiries, I venture to present herewith, the following selective bibliography.

The history of Socialism may best be read in Thomas Kirkup's "History of Socialism," and Morris Hillquit's "History of Socialism in the United States." The best popular introductions to the subject are Newton Mann's "Import and Outlook of Socialism," and H. G. Wells's "New Worlds for Old." These should be followed by Kirkup's "Inquiry into Socialism," one of the best treatises ever written; and John Spargo's "Socialism: A Summary." Other books of much value are Hillquit's "Socialism in Theory and Practice"; Edmond Kelly's "Twentieth Century Socialism," which is disappointing on the whole, but contains much valuable analysis; Robert Hunter's "Socialists at Work," which tells what Socialists are doing in various parts of the world; and the famous "Fabian Essays," by Bernard Shaw and others, which presents the standpoint of the English opportunists. "The New Socialism," by Jane T. Stoddard, is a valuable survey of the recent literature on the subject. John Spargo's "Spiritual Significance of Modern Socialism," shows how true it is that Socialism is, at bottom, a religion. "Why I am a Socialist," by Charles Edward Russell, is an impressive human document showing the reaction of an observing mind and sympathetic heart against capitalism. "Justice and Liberty," by G. Lowes Dickinson, gives the vision of the literary man. To these should be added the book by Mrs. Hughan noted above.

The "other side" of Socialism is best presented, perhaps, in O. D. Skelton's book already mentioned. A standard anti-socialistic book is Albert Schaffle's "Quintessence of Socialism." Robert T. Ely's "Socialism" is eminently fair in its criticism. W. H. Mallock's "Critical Examination of Socialism" is chiefly interesting as showing the weakness and superficiality of many of the opposing arguments. The handbook entitled "The Case Against Socialism" is partisan and bitter, although it lays bare some of the sore spots of Socialism's passing phases.

3. *A List of Books on the Church and the Social Question.*

Similar inquiries are also coming to me as to the best books on the subject of the Church and the Social Question, and a similar general answer is herewith given.

In this field one book is supreme, namely, "Christianity and the Social Crisis," by Prof. Walter Rauschenbusch. Into this book have gone the learning of the

scholar, the vision of the poet, and the passion of the prophet. It is radical without bitterness, uncompromising without fanaticism. It is the first gospel of the New Dispensation.—The earliest of the recent books in this field was Prof. Francis G. Peabody's "Jesus Christ and the Social Question." This is beautiful in style and artistic in construction, but defective both in its observation of contemporary social facts and in its interpretation of the teachings of Jesus. Prof. Peabody's "Approach to the Social Question," on the other hand, is of the first importance.—The writings of Washington Gladden are all valuable. Chief among these are "Christianity and Socialism," "Social Salvation," "Applied Christianity," and "The Church and Modern Life." Shailer Mathews is another inspiring writer in this line; see especially his "The Church and the Changing Order," "The Gospel and the Modern Man," and the "Social Teaching of Jesus."—"Christianity and the Social Order," by Reginald J. Campbell, is a plea for Socialism as "the inheritor of true Christianity." "The Social Application of Religion," and "The Christian Ministry and the Social Order," are collections of lectures by such experts as Charles Stelzle, Jane Addams, Graham Taylor, Charles S. MacFarland, Henry Sterling, and others.—"The Churches and the Wage-Earners," by C. Bertrand Thompson, is a suggestive survey of recent literature.—"The Social Basis of Religion," by Prof. Simon N. Patten, presents the startling thesis, "Sin is misery; misery is poverty; the antidote of poverty is income."—Ray Stannard Baker's "Spiritual Unrest" is unrivaled as a study of existing conditions in the churches. "The Social Gospel," by Shailer Mathews, and the "Gospel of the Kingdom," by Josiah Strong, embody courses of study on social problems, arranged for use in classes and Sunday-schools. Other important books are "Christianity's Storm Center," by Charles Stelzle; "The Social Message of the Modern Pulpit," by Charles R. Brown; "The Church and the Individual," by Frank I. Paradise; and "Social Reform and the Church," by John R. Commons. Especial reference should be made in this connection, to Walter Rauschenbusch's "For God and the People," a book of "prayers of the social awakening," which is a conclusive answer to the charge that the socialization of the church means a loss of reverence and piety; and to Charles R. Kennedy's drama entitled "The Servant in the House," a work of genius, embodying an allegorical interpretation of Christianity in terms of human brotherhood, which is unsurpassed for poetic beauty and prophetic power.

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A WATCH NIGHT SERVICE AT UNITY CHURCH, BROOKLYN.

WATCH NIGHT services have not been usual in New York Unitarian Churches. But a happy suggestion of Dr. Brundage brought together the four ministers of the Brooklyn churches on Sunday evening, Dec. 31, at 10 o'clock. Despite the storm more than a hundred people responded to the call.

The devotional service was conducted by Rev. John H. Lathrop of the First Church. A solo and hymn followed and then an address by Rev. Leon A. Harvey of the Fourth Church who reviewed the work of the year along social and philanthropic lines. He found that the marked characteristics of the year had been a radical diagnosis of our social ills. Men are asking for the causes of tuberculosis, blindness, poverty and crime. And the result of the investigation is the conviction that all these ills are largely, if not entirely, preventable. Such a conviction gives a hopefulness to the work of reformers such as it has never had before.

Rev. C. S. S. Dutton of the Second Unitarian Church gave an excellent review of the year in the field of government. He showed that, together with the trend toward democracy shown in every civilized country there had also gone a strengthening of the national spirit. Despite the growing sense of unity among all the nations the conviction seems to be deepening that nations can best do their part in the world's work by keeping their national life distinct and emphasizing its importance. Canada's refusal to accept reciprocity illustrates this spirit. It is noticeable in England, Germany and France, and even more so in Japan and China.

Dr. Brundage, of Unity Church, followed with an impressive reading of Tennyson's "Ring out the Old, ring in the New." Then in closing he spoke of the philosophic trend of the year. He found this to be toward a spiritual interpretation of life which owned the reality and importance of the material world as well as the ideal world and found them both interpreters of that life which is both in us and in the universe. The best pre-

sentation of this philosophy is found in Bergson's Creative Evolution.

As the New Year dawned we bowed our heads in silent prayer. It was an impressive and beautiful moment which many of us will recall many times throughout the year.

The Unity choir and organist added much to the interest and helpfulness of the evening.

L. A. H.

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NEW ENGLAND LETTER.

THE text of my sermon this month is chosen from a choice bit of comment by Charles Zueblin, as recorded in the January issue of the Twentieth Century Magazine. In introducing one of his contributors to the readers of his magazine, Mr. Zueblin says he "is the live wire in the successful effort to electrify and revive the comatose body of Unitarianism." From the construction of such a figure of speech as this it is not illogical to draw the conclusion that at last science has extended a vigorously helping hand to the cause of religion. But the implication which more completely stimulates thought than anything else is contained in the words "successful effort." What does this effort consist of, and is Mr. Zueblin a sufficiently competent diagnostitian to pass upon the pathological condition of our church? Now the particular indisposition from which New England Unitarianism seems just at present to be suffering is known as Insurgency, and I suspect it is some such thing as this that is referred to. We are told that in the course of certain contagious diseases some of the patients break out all over while the presence of the affliction among others is seen only in spots. Between these two extremes of inoculation no end of variations are to be observed. At any rate New England has it in every possible form. The men and religion forward movement is a mild indication, but a great many people have it. It may be said to be rather highly contagious, though the period of convalescence is very brief. With Unitarianism Insurgency takes a different form. It breaks out very violently in some places, while territory closely adjacent may remain entirely immune. To be sure attempts are made to segregate the sufferer, and there is always the lurking suspicion that the thing may break out in the most unexpected quarter. It is a serious and significant fact, however, that scarcely a month passes in which some minister or layman of greater or less prominence does not make a distinct avowal of his progressive tendencies. There are so many indications of this that it would manifestly be impossible to name them all or any considerable number. If, however, one were to read with some care the act of dedication upon the opening of the Harvard Street Unitarian church in Cambridge, he would find there a different phraseology and a more comprehensive and humanitarian spirit than is ordinarily found upon such occasions. It is furthermore reported that certain utterances upon that occasion almost made some of the congregation forget that they were dedicating a new church in their enthusiasm over what seemed to them the proclamation of a new religion. Or, once more, it may or may not be significant that the next meeting of the Ministerial Union is to be devoted to asking questions of the President of the National Association. It must be confessed that the character of this announcement savors of an event many years ago when it was declared by certain Boston laymen that "Theodore Parker be given a chance to be heard in Boston," and one can scarcely see how any very desirable end can be reached by such methods. Another indication of this insurgency movement is to be seen in the curriculum of study which has been adopted by a number of our Sunday Schools. In Watertown for example under the direction of Miss Frances Dadmun they have reorganized their school, calling it the "School of Ethics and Religion," and this is merely one example of the very wide spread introduction of opportunities for young people to become conversant with the ethical bearings of modern social problems. Now one of the very significant factors of this entire movement is that the men who have identified themselves with it, and in spite of the fact that they have broken to a very large degree with conventional Unitarianism, are eminently successful in the particular churches over which they are settled. All of which seems to justify the assertion of Mr. Zueblin that these men are engaged in a "successful effort" and that the members of our Unitarian churches are prepared to commit themselves to a gospel which stands and works "For equal rights and complete justice for all men of all races, in all stations of life." What we lack here in New England in this whole matter is a recognized leader. There are several men who are perfectly competent to lead the way into this promised land, but for various reasons they are unavailable. It would certainly seem as though Dr. Crothers with his record as a political insurgent could easily transfer his affection to the field of religion. Unfortunately he is at present with his family in Rome and the task of reviving this comatose body of ours must go on without him. Dr. Dole has been a wheel horse in matters of religious reform for many years, but it would be too bad to ask him to do any thing which would interfere in any way with his work as President of the Twentieth Century Club. He has given that organization any number of chances to choose his successor. At the last annual meeting he purposely absented himself; but whether the members cannot or will not listen to a change, at any rate he is still looked upon as indispensable to the prosperity of the organization. Mills of Watertown has gained a sufficient amount of notoriety to be able

to rally a very substantial constituency about him. It will have to be upon the basis of something rather more vital than the solution of the servant problem which seems at present greatly to interest him, if his appeal is to be successful. It seems too bad that Boston should be obliged to look to New York for leadership in such a matter as this. However, Boston remembers that it was she who gave Mr. Holmes to the metropolis, and ardently hopes that perhaps there may be another where he came from. If, by the way, there are any readers of this communication who have not read his Capital and Labor sermon, entitled the "New Gospel of Peace," no time should be lost in procuring it.

The village of Grafton has just rededicated its Unitarian church, the building having undergone extensive repairs. Dr. Beane is doing admirable work in this typical New England village, and as the place is constantly growing with an attractive and influential body of people there is much hope for the future. Rev. E. M. Slocumb has just been installed as minister of the First Unitarian church in Worcester. The service was a very simple one, the sermon being preached by Mr. Park of the First Church in Boston. Rev. George E. Hathaway entered upon his new work as minister of the Westminster church in Providence at the opening of the new year. He has been received, and feasted, the parsonage has undergone changes, and affairs open most auspiciously. At the recent service of installation the sermon was preached by Dr. Lyon of Brookline. The meetings of the young people's organizations in the vicinity of Boston seem just at this time to be running very strongly in the direction of social functions. An indoor picnic was held on the 20th of January at the Third Religious Society in Dorchester under the auspices of the Boston Federation while the officers of the South Middlesex Federation are busily engaged in perfecting plans for a banquet, entertainment, and dance to be held by that organization in Watertown on the evening of February the second. Mr. Lazenby has been obliged to discontinue his preaching in Marblehead. Here is a splendid chance for the right man.

ROBINSON.

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The recently published *"L'Histoire Ancienne de l'Eglise,"* by the Abbe Duchesne has been placed upon the Index. Duchesne is a learned scholar of the first rank, who though necessarily of rather liberal views, has hitherto been free from entanglements with the Modernists. He has been compared to the clerical savants of the Renaissance in his attitude towards the church. The condemnation of his book is another instance of the relentless repression of all modern scholarship within the Roman Church by the powers that control the Vatican.

THE MIDDLE STATES LETTER.

EVERYBODY seems to be sitting up and taking notice in this district. The spirit that is abroad among our working organizations is that of constructive accomplishment. It is invigorating and contagious.

First of all there is the splendid New York League of Unitarian Women, which is usually lost to view beneath the bouquets of admiring friends, which proposes to celebrate its twenty-fifth anniversary with a definite forward movement. There is to be an anniversary banquet March 25th, in which the New York Unitarian Club will doubtless join; then a forward movement fund is to be raised and a weekly advertisement of Unitarian literature inserted in New York and Brooklyn papers and a person employed in part by the League installed at the Unitarian headquarters to meet all inquirers and to make that the center of a new activity. The details of these plans are being worked out by the Executive Committee, aided, where the work coincides with the work of the Middle States Conference, by the Executive Committee of the Conference Directors.

Then there is the welcome move towards democracy in the New York Unitarian Club. It has come to the dollar dinner and made it informal and so windened its appeal. It has begun to do its own talking, too, instead of listening to imported speakers. The symposium idea of lining up ten ministers to tell what they are trying to preach about and why and then setting a like number of laymen to tell what they expect of their churches and their ministers has proven exceedingly interesting—especially to the ministers who have been under fire continuously so far. But the minister of today does not mind that. As the man said, "Truth can afford to wait in this world. It is used to it." So are they.

The Middle States Conference directors and officers are settling down to a hard study of their field in the endeavor to be directors who really direct. They have divided themselves into territorial committees on New York and Vicinity, Upper New York, the Joseph Priestley Conference, the Meadville Conference, Northern New Jersey, and Canada. Each committee is definitely assigned to report at one of the regular meetings of the directors. They ascertain the conditions of the existing churches and the outlook for new movements in their territory.

The directors, feeling that the Ottawa Church occupied a field of influence at a national capitol like to that held by the Washington Church, sent a committee consisting of Mrs. Loud, Mr. Badger and Mr. Wiers to Ottawa in December to study the field and report its needs. This committee spent several days in Ottawa in conference with the officials of the Ottawa Church. Mr. Badger and Mr. Wiers preached at the Sunday services and Mr. Wiers spoke at a dinner of the Men's Club. The committee returned convinced of the rare opportunity of this church and the splendid spirit of its workers. Mr. Troop, who leaves in

February, should be succeeded by the man of the largest gifts our denomination can command. It is a grave error not to make a special effort to impress our gospel upon the expanding life of our great neighbor nation just as it has come to a consciousness of its strength and its independent destiny. Ottawa is the point where this can be done.

Our sociologically fascinated churches are at this time of the year in the midst of their special services dealing with the problems of society. The Church of the Messiah is again conducting such a course with the Free Synagogue and the Church of the Divine Paternity. The general theme of the course is "Social Justice," the political aspects of which are discussed by George L. Record, the workingman's aspect by John Mitchell, its evolution by Washington Gladden, the legal aspects by Prof. G. W. Kirchwey and A. Leo Weil while the last addresses are to be "Democracy and Social Justice" by Gifford Pinchot and "The Church and Social Justice" by Bishop Charles D. Williams of Michigan. Each meeting will conclude with a discussion.

The Montclair Church is in the midst of a like series and has as its speakers Rev. R. J. Campbell, Dr. Crapsey, David Starr Jordan, Hudson Maxim, Dr. Woods Hutchinson, Frederic C. Howe, Booker Washington, John Mitchell, Anna Garlin Spencer, Tenement House Commissioner John J. Murphy of New York, Benjamin C. Marsh, Robert Lynn Cox, Mayor George R. Lunn of Schenectady, Norman Hapgood, George L. Record and Prof. James H. Hyslop.

A noteworthy endeavor to organize a church around such a series of Sunday evening services is being made by Mr. Ives in Jersey City. The meetings are well advertised and held in the auditorium of the Bergen Lyceum. The church calls itself "The Brotherhood Church" and has for its motto, "One is our Father, even God, and all we are brethren." Mr. Holmes and Miss Jessie W. Hughan, Florence Kelly and the Hon. Harry Phillips of London have spoken on topics of pressing present social interest. Mr. Ives preaches every other Sunday evening and devotes some of his sermons to readings of plays like "The Servant in the House" and "The Bluebird." The attendance has been unusually large and encouraging for the beginning of a movement and Mr. Ives' contagious enthusiasm is being justified.

Wheeling and Ottawa and Elizabeth are at the time of writing seeking ministers though Elizabeth seems near the solution of her problem and Ottawa has not yet a vacant pulpit. A committee appointed by the directors of the Middle States Conference has been investigating the perennial situation in South Brooklyn in reference to a possible Sunday School but has reported adversely seeing no justification for an appropriation. The South Brooklyn Alliance with eight or ten members continues to hold regular meetings.

The Flushing Church is among the fortunate beneficiaries of the broader interpretation of the use of its trust funds by the A. U. A. The $6,000 lot which it was purchasing has been bought for it by the A U. A. which retains the title to the lot giving the society the right to purchase it at any time for the amount paid for it. This purchase releases the $1,300 which the society had paid towards the lot and this with additional amounts will be used ere long in the erection of a building. Dr. Ecob occupies the pulpit when not otherwise engaged.

The Washington Heights movement under the new leadership of Dr. Goldsmith of Yonkers who preaches there each Sunday afternoon is gaining in stability. It is considering the purchase of a house which can be used as a parish house and also for services.

The Newburgh church has received recently a legacy of $20,000. Part of this will be devoted to the purchase of a parsonage. Troy is giving the Unitarian church an opportunity to co-operate in the Men and Religion Forward Movement which it has eagerly embraced as this is its first recognition by the other churches. It reports that its Sunday School is progressing well. Both Albany and Schenectady have met with serious losses by the moving away from those cities of staunch Unitarian families of the loyal type. The Democratic victory which placed Gov. Dix in power changed the administration of various departments and meant a loss of no small proportions to the Albany church. But both these churches are of stalwart folk who baffled but fight better.

Mr. Robinson is working with characteristic energy in the delightful parish at Barneveld. He has started extension work at Trenton Falls where he has been holding services during the summer and fall in a disused Universalist church. These are promising in the numbers gathered. Mr. Robinson suggests that if any one desires to help in this forward movement that help could most profitably take the form of a new Royal typewriter for use in the organization of this work. He has called the attention of the powers that be to the fact that a Unitarian church once existed in Ilion and that several Unitarian families still live there and several thousand dollars remain in the bank to the credit of this church. This situation is to be looked into by the secretary of the conference.

Father Sullivan, the Paulist Father who wrote the "Letters to His Holiness Pope Pius X" and "The Priest," and who is probably the leading American Modernist, is in New York City this winter teaching history at the School for Ethical Culture. He became a member of the Cleveland Unitarian Church last winter so is of our number. He preached a brilliant sermon for Mr. Brundage in Unity Church recently on "The Ethics of Creed Subscription."

A larger use of the public press to bring Unitarianism to notice is a crying need of our metropolitan endeavors. The movement of the New York League is a step in this direction. The Brooklyn ministers are seriously considering a united effort to advertise their Sunday Schools in the local papers. The Montclair church has a large advertisement with display

type in the local paper each week at the head of the two columns which contain the weekly notices of all the churches, including its own.

A large amount of newspaper publicity was given to Mr. Holmes' sermon on "The New Problem of Peace—Capital vs. Labor." A few sentences in this were widely quoted and misquoted and most of the papers were moved to editorial utterance. This sermon has been printed by the church and promises to have a wide circulation. Whether he agrees with Mr. Holmes' position or not no one can read these ringing words without being thrilled.

It is interesting to see ourselves as at least some others see us. In the little biographies of the writers in that number the January Twentieth Century Magazine, in which Mr. Holmes has an article on Wendell Phillips, describes him as "the live wire in the successful effort to electrify and revive the comatose body of Unitarianism."

EDGAR SWAN WIERS.

NEW BOOKS.

THE RELIGION OF JOY BY ETHEL BLACKWELL ROBINSON. Sherman, French & Co. Price $1.00 net.

Here is "another human soul that has to say its say," and it speaks with a fervor of conviction and an impetuosity of enthusiasm that will not be gainsaid. What it has to say is that life in all its parts must be conceived and realized in terms of joy. He who can see "God's far visioned benign plan," who will cease to think of God in terms of cold laws and distant justice and realize Him as a warm personality, vital and wonderful, as men have realized Jesus, can come to such a sense of universal goodness that all life can be made joyous and joyful. Everything depends upon the attitude of mind and he who instead of emphasizing his losses and his crosses puts aside that negative attitude and becomes affirmative and constructive, holds the mental attitude of joy, transfigures life.

This little book which takes its place on the shelf with our New Thought books is like a shout of triumph, a paeon of rejoicing. It is God-intoxicated. As one reads he can only think of St. Theresa and the rapt mystic souls. There is no real sacrifice. Even death grows radiant under its emphasis on the universal. The relationships of life are examined one by one and transfigured.

Is this result reached by shutting the eyes to the stern realities of life? Either thus or by looking squarely through them and beyond as this book does. It is simply and literally true to the emphasis on the universal and divine we all believe and it makes that conviction the working principle of life. It reads like a rhapsody, like the outburst of a mighty enthusiasm. It leaves one questioning the consistency of his own compromises and their practicality.

THE HEREDITY OF RICHARD ROE: a Discussion of the Principles of Eugenics, by David Starr Jordan, President of Leland Stamford Jr. University, Boston: American Unitarian Association. 165 pp. $1.20 net.

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